

THE ECLECTIC REVIEW,

FOR JANUARY, 1828.

Art. I. *The History of Ireland.* By John O'Driscoll. 2 vols. 8vo.
Price 1*l.* 4*s.* London. 1827.

WHEN the Spaniards undertook to subdue and appropriate America to themselves, they went out fortified with a bull of the pope, to reduce and retain all the countries they could conquer, and bring the benighted inhabitants under the spiritual authority of the Holy Church. Armed with this power, they entered the country, and proceeded with the sword of the flesh to carry into execution the spiritual commission of his Holiness. Under the pretext of meliorating the condition of the natives, hosts of needy adventurers, abandoned to the worst passions, spread themselves over the face of the country, led on by chiefs who had attained that rank, only by the more fierce and unrelenting atrocity of their character. Pizarro, Almagro, Padreria, Cortes, and a succession of others, not only made no attempt to restrain their followers, but themselves set the examples of cruelty and cupidity: eagerness for the accumulation of wealth was the great stimulus that goaded them on, and a thirst for gold and blood seemed to increase as it was gratified. They had found a numerous people, claiming a high antiquity, having among them existing proofs that their claims were well founded, and distinguished among the contemporary natives of their continent by early civilization and refinement. Their laws were mild, suited to the humane and gentle temper of the inhabitants, whose dispositions were docile and tractable, admiring what they thought was good, and willing on all occasions to adopt it. Instead of conciliating the good-will, and improving the condition of this people, by the lights they had brought with them, the strangers pursued and persecuted them every where with the most unrelenting barbarity: there was no perfidy which they did not practise on their confidence, no cruelty which they did not perpetrate on their persons. They

held, that killing a *mere Indian* was no greater offence than depriving a noxious animal of life, and that they were only executing the Divine commands in destroying them. They attempted to force Christianity upon them, and the Indians were willing to adopt it; but the conduct of the strangers was so infernal, that the natives at length shrunk with horror from the religion which they professed. When the miserable sufferers, put to the torture, were urged to renounce their idolatry, and go to heaven with the true believers, they only clung to their errors the more tenaciously, as exempting them, they said, from the chance of again meeting in any place their persecutors. A very few benevolent ecclesiastics interfered from time to time in behalf of this suffering people; and among the rest, the venerable Las Casas, bishop of Chiapa; but his voice was not heard among the fierce clamours of his countrymen. In vain were commissions appointed, and commissioners sent abroad, to inquire into the state and treatment of the natives; they were disregarded or corrupted; and no effectual means were taken to arrest the horrors that were practised, till nearly the whole race was extirpated, and their lands, tenements, and property seized by the perpetrators. To justify their conduct, they did not fail to represent the natives as a barbarous, brutal, incorrigible race, immersed in the most gross and abominable superstitions, a race which they had a Divine commission to destroy. These stories obtained belief in Europe at the time, among the ignorant and prejudiced, and were eagerly propagated by those who had an interest in having them credited. But the time is come, when they are known and treated as the fictions or exaggerations of men who sought some excuse for their own horrid acts; and the people of Europe in general, and of England in particular, have visited them with their just reprobation.

If we are to believe the statements of Mr. O'Driscol's book, there is a strong similarity between the case of the Peruvians and that of the Irish. The Anglo-Normans obtained from the pope, a bull to enter the kingdom of Ireland, in order to reduce the people to obedience and the jurisdiction of the see of Rome; and, like the Spaniards, they proceeded with the sword of the flesh to execute the spiritual commission. Hosts of needy adventurers crowded into the country, whose only object was plunder, and whose predominant passions were cruelty and avarice. They were generally led on by men of similar character, but pre-eminent in the ferocity which distinguished their followers; and the deeds of Mountjoy, Grey, Carew, and Cromwell, even cast into shade the daring atrocities of Almagro and Cortes. The strangers had found, on their landing in the

country, a numerous population, formerly distinguished among the nations of Europe, by the eminence they had attained in the arts of civilized life, and by their claims to antiquity; and at that time, a people of quick, ingenious fancy, living under a mild code of laws suitable to their own humane dispositions, and in a country of extraordinary fertility and beauty; they were docile, apt to discern what was good, and ready on all occasions to adopt it. But, instead of studying to 'form such a people 'to virtuous manners' by the lights they professed to bring with them, according to the terms of their bull, there was no wickedness of which they did not themselves set them the first example. Their sole object was, to seize upon their lands and possessions; and they proceeded by endeavouring in every possible way to exterminate the possessors. They established the principle, that the natives were altogether out of the pale of humanity; and they acted on it as a legal maxim, that to take the life of a *mere Irishman* was no murder. They represented them as incapable of the moral obligations which bind man to man; and therefore, there was no perfidy which they did not think themselves justifiable in practising towards them. The natives, naturally docile and tractable, submitted at first to the laws, and adopted the religious creed, of the strangers who professed to teach them better things; but, when they found their practice so at variance with their precepts, the Irish, like the Indians, at length shrunk from a religion proposed to them by men who seemed themselves restrained by no religious tie. Occasionally, a good and upright ecclesiastic of the new faith obtained a powerful influence over the minds of the people; and the Protestant bishop Bedel, like the Catholic bishop Las Casas, was an object of the most affectionate respect and attachment. Various representations and memorials were at different times transmitted to England on the cruelty and injustice practised on the natives; and commissioners were appointed to inquire into the facts, and to redress them; but either they were disregarded, or became themselves infected with the lust of property which had seized on their countrymen. Spoliation and destruction pursued their course, till the whole property of the country was wrested from the hands of the native proprietors, and transferred to the strangers; and the whole native population became *twice* nearly extirpated. In the words of a contemporary historian, they were 'brayed in the mortar of war and 'famine,' till the fruits of the earth were destroyed, the cattle exterminated, their arable land converted into woods and bogs; and by the way-side might be found the dead and the dying, their mouths smeared with weeds, the only things left to satisfy

the cravings of hunger. To justify this conduct, the adverse writers, from Giraldus down to Twiss, have not failed to represent the Irish as a barbarous, intractable race; and some, even so late as the seventeenth century, have gone so far as to speak of them as Idolaters and Canaanites whom the people of God (meaning themselves) were commissioned to destroy*. These tales of Irish brutality and degradation, were circulated with such assiduity by those who had an interest in causing them to be believed, that they were generally credited at the time, and assented to even by those who were very incredulous and sceptical on other points. Hume has embodied them in his history, and Voltaire was so struck with the moral inferiority of the race, as to assert, 'that the Irish seemed created to be slaves to the English, as the blacks to the whites.' But the time is come, when the prejudices against this people have passed away from every reasonable mind. The misrepresentations of interested parties have been sifted; statements are now received with caution, which were formerly swallowed with avidity; and as knowledge expands, the candour and good sense of the people of England are at length beginning to do that justice to the character and history of the Irish, which has so long been denied them.

Such is the sum and substance of Mr. O'Driscol's history, and such are the impressions left upon the mind by the details of his work. The first question which suggests itself, is, What credit does he deserve as a faithful historian, and how far are his details to be relied on? His history contains few notices of any authority for his statements, no marginal references to passages in other writers, and no quotations at the bottom of the page, to enable the reader to judge of the authenticity of the source whence he has drawn his information, or the fidelity with which he has applied it. With the exception of one or two documents at the end of the volumes, it is a naked detail

* Twice, in the course of the Irish wars, has this argument been resorted to, in the times of Cromwell and William.—'They quoted the examples of the Israelites, and the fate of the Canaanites, as the Cromwellians had done. They contended against the imputation of cruelty, that they had the same warrant from heaven as the patriarchs of old, and were bound by the same obligation to purge the land which had been bestowed upon them, from the abominations of superstition and idolatry Dr. Dopping, bishop of Meath, preached before the lords-justices at Christ's Church, in Dublin, on their return from Limerick:—he reproached them bitterly for the treaty they had made, and argued, that Protestants were not bound to keep faith with Papists.' O'Driscol, Vol. II. pp. 363, 4.

resting on his own authority. Indeed, the very appellation, O'Driscol, sounds like that of a partial historian—

Per Mac et O tu veros cognoscis Hibernos.

And the initial of his name is a kind of intimation that he cannot be a fair reporter in his own cause. One is disposed to class O'Driscol's Ireland with O'Flaherty's Ogygia, and to annex as much credit to the one, when he affirms, that the Irish Papists never retaliated on the Protestants, while they had the power, as to the other, when he traces their genealogy beyond the Flood. On examination, however, we find that he is borne out in his statements, not only by the writers of his own country, but, what is still more conclusive, by their adversaries; who admit such facts incidentally as to support the Irish historians, and Mr. O'Driscol among the number, in the melancholy details of the period to which he confines his history. These authorities are now easily referred to, and speedily examined.

Dr. Curry, an eminent physician in Dublin, was passing through the Castle Yard in the year 1746, on the day of the anniversary of the Irish rebellion. He met two young ladies with a child, who, stepping out before them, extended her hands in an attitude of horror, and inquired whether there were any of those blood-thirsty Irish in Dublin. The party were coming from Christ's Church, and had heard the appropriate service and sermon appointed for this occasion. This circumstance induced him, he says, to inquire particularly into the facts, and to ascertain the truth of those details which were thus made, even in the house of God, the instruments of awaking horror and prejudice in the minds of the rising generation. He found sufficient in his researches to convince him, that the excesses attributed to the Irish, were either the fabrications or the exaggerations of writers whose personal interest it was to misrepresent; and that the unfortunate natives were themselves the victims of much more cruelty than they inflicted on that occasion; and this conviction arose, not from the suspected accounts of the Irish writers in their own cause, but from the admissions of their adversaries. The result of his researches, he afterwards published in two volumes, of which there has been more than one edition. They almost entirely consist of quotations from Cambrensis, Spencer, Campion, Morrison, Borlase, Temple, Carte, &c. &c.; English writers, generally living at the times, and amid the scenes they describe, and strongly imbued with the partialities of partizans. Yet, their admissions, connected together, detail a series of cruelties inflicted upon the natives of Ireland during nearly six centuries, that no other people ever underwent, except, perhaps, the Mexicans and Peruvians.

By the unexceptionable testimony of this compilation, Mr. O'Driscol's work is supported, and it therefore rests upon evidence not to be disputed.

It is not our wish to revive or to keep alive enmities, by recording the aggressions of either party, during those dismal times; it is better they should be for ever buried in oblivion, and not made, at this day, the instruments of resuscitating the embers of expiring animosities. But the review of such a work as that before us, imposes on us an unavoidable task, because it is our duty to ascertain what degree of credit should be given to its statements. We will merely advert to one period, and to the illustrations afforded to it by adverse writers, because it is the period which has been stigmatized, more than any other in Irish history, for the almost incredible and unprovoked atrocities committed by the natives on the unoffending English settlers, and which induced Hume to say: 'An universal massacre of the English commenced, when no age, no sex, no condition was spared; destruction was let loose, and met the hunted victim at every corner,'* &c. Now hear the evidence collected by Curry from the admissions of the English historians themselves, including the most prejudiced and interested, Temple and Borlase. In the year 1641, the Irish were driven to form a confederacy in their own defence, and to preserve themselves and their religion from utter extirpation, with which they were threatened.† When they assembled at Kilkenny, they adopted for their seal, '*Pro Deo, pro Rege, et pro Patria Hiberniæ*;' and the oath they solemnly took was, 'to bear true allegiance to their sovereign lord King Charles, his heirs and successors, and to defend them with their life and estate against all persons who should attempt any thing against them, or the power and privilege of parliament, or the lawful rights of the subject.'‡ They excepted from pardon all those of their own party who should commit any cruel excess; and it was the desire of the whole nation, that the perpetrators of cruelties should be made in the highest degree examples to all posterity§. They took into their possession, for the prevention of evils, and for his majesty's honour, use, and service, forts and other places of strength; and they declared, that they harboured not the least thought of disloyalty against him, or of purpose to hurt his subjects||. To these declarations they strictly adhered in all their acts up to a certain time¶. That time was the beginning of November, when the Scotch landed

* Hist. of Engl. Vol. IV.

† Borlase, p. 74.

|| Remonstrance of the Co. Cavan.

† Carte, Vol. I. p. 263.

§ Carte, Vol. III.

¶ Temple, p. 126.

in Island Magee, near Belfast, and massacred in cold blood, 9000 innocent Irish families, who had taken refuge there, and were living with a feeling of security under protection *. Then it was, and not till then, that the first deviation from their humane resolutions displayed itself at the surrender of Lurgan †, just after the massacre, and in its immediate vicinity, by an exasperated people whom the confederates could not control. The cruelties of which the English were guilty in retaliation, are too horrible for description: they butchered old and decrepid people in their beds, women with child, and children eight days old, burning houses with all their inhabitants, and even warring with the dead, by digging up graves, scattering and trampling on the bones of the deceased, and burning their bodies ‡. Among the foremost is said to have been Cromwell himself, who is charged with going beyond all the rest in cold-blooded perfidy and cruelty; 'exceeding even himself,' as Ormonde says, 'in breach of faith, and bloody inhumanity;' § considering the Irish as Amalekites, whom he was, like Joshua, commanded to slay ||, and actually sending a colony of Jews as appropriate auxiliaries to assist in extirpating them. The whole number of English destroyed, was—not 150,000, according to the fictions of Temple and Maxwell, on which Hume built his dismal statements, while he altogether forgot to mention the massacre perpetrated by his countrymen at Island Magee,—but was proved by an English clergyman, after the most accurate scrutiny of the documents, to amount to only 4,028 in the two first years, and, in the whole ten years of the war, not to exceed 6,062, exclusive of about 800 families who had disappeared from their abodes ¶. While, during the same period, nearly the whole Irish population was extirpated, and the country reduced to the savage wildness of a desert.

The Irish ecclesiastics have been particularly stigmatized, and held up to the reprobation of mankind. They have been the victims of the most relentless persecutions; and it has been asserted, that the utmost severity has fallen short of their deserts. Yet, there are not to be found in the history of any country, more amiable examples of meekness, simplicity, and uprightness, than they have exhibited, according to the admissions of those same historians. We shall mention a few instances. In the year 1170, a synod was held at Armagh, by the indefatigable primate Galerius. The object of their meeting was, to inquire into the cause of the invasion of their country by

* Carte, Vol. I.

† Carte, Vol. III. p. 109.

|| Anders. Geneal. p. 786.

‡ 15 Nov.

§ Letter to Lord Byam.

¶ Warner's Hist. Irish Rebellion.

strangers, and what offence they had given to God, to draw down on them such a national visitation. On mature deliberation, they concluded, that it was to scourge the sins of the people in general, but, in particular, the sin of buying English children as slaves from the pirates and merchants who frequented their shores. The English on the opposite coast had been, it seems, in the practice of selling their children and kinsfolk, and the Irish of purchasing them; and this unchristian practice was deemed by the Irish ecclesiastics an offence of sufficient magnitude to draw down on them the just vengeance of God. They, therefore, by unanimous consent, decreed, that all those already in bondage should be liberated, and that the practice in future should be entirely prohibited*. A more illustrious instance of rectitude, both in religious sentiment and kindly feeling, is not to be found in history. This is, perhaps, the *first* example of the formal abolition of the slave-trade in any country, for which the world are indebted to the Catholic clergy of Ireland. It is not generally known, that the Quakers of that country were the first to set a similar example in modern times; their resolutions to that effect, at the General Meeting held in Dublin, in 1727, having preceded by thirty years a similar one in London†.

In the midst of the tremendous scenes of blood and carnage which depopulated Ireland in the reign of Charles I., the ecclesiastics, though hunted like wild beasts by the Presbyterians, every where interposed their authority to restrain the excesses and retaliations of their own party. At a synod of archbishops, bishops, and inferior clergy, assembled at Kilkenny, in May 1642, excommunication was pronounced against any 'who should murder, dismember, or grievously strike;—' all unlawful spoilers or robbers of any goods, or such as 'favoured or received them;—all such as had invaded, or 'should invade, the possessions or goods, spiritual or temporal, 'of any Irish Protestant not against them. No clergy, regular or secular, were to hear the confessions of, or to give the 'sacrament to, any such person, under pain of excommunication 'himself, *ipso facto*.' Notwithstanding this, all the excesses, and even the rebellion itself, were imputed to them by their bitter enemies, while they were acquitted even by the adverse historians. 'Although,' said the most respectable and unimpeachable witness, 'the conspiracy was imputed to them, 'yet not above two or three of them seemed to know any thing

* Cambrensis Hib. expugnat. lib. i. cap. 18.—Ware's Antiq. vol. i. p. 60.

† Whitelaw and Walsh's History of Dublin, vol. ii. p. 834.

‘of it.’* The sufferings and persecutions they endured at this time, are unparalleled; not only in Ireland, but in England, whither they had fled for protection. Commissioners were appointed in 1652, who issued a proclamation†, declaring that any Romish priest *found*, was to be deemed guilty of rebellion, and sentenced to be hanged, his bowels drawn out and burned, and his head fixed on a pole in some public place. Those who entertained a priest, were to have their property confiscated, and be themselves hanged. Even the private exercise of the Catholic religion was made a capital crime. This edict was renewed in 1657; and those who knew where a priest was concealed, and did not reveal it, were to suffer the same punishment.‡ In England, eight Catholic priests who had escaped from the perils and persecutions of their own country, were arrested and condemned; and seven were executed for the mere act of saying mass. Which occasioned an historian to remark, that ‘if a Turkish dervish had preached up Mahomet in England, he would have met with much better treatment than a popish priest.’§ Among the victims of this blind prejudice, was one deeply to be deplored. Oliver Plunket had been appointed titular primate by the pope, from the knowledge he had of his piety and learning, though many others had been proposed and supported by powerful interest. After passing ten years at his see in the practice of piety and universal charity, he was dragged to answer charges which his enemies had brought against him. For the purpose of his conviction, some profligate witnesses were suborned, who were of the lowest description. They came to England in rags and poverty, and ‘returned afterwards with money and fine clothes.’ They were lodged in the house of the noted Lord Shaftsbury, and were there instructed in what they were to say and do. On the evidence of these notoriously infamous men, whom nobody believed, the excellent primate was condemned and ignominiously hanged at Tyburn, dying with the meek fortitude which had distinguished his life, and solemnly denying every thing these suborned men had sworn. Every unprejudiced historian, even on the opposite side, has given him the highest character for wisdom, piety, and learning. ‘He was wise and sober,’ said a candid Protestant bishop, his contemporary, ‘fond of living quietly, and in due subjection to the government.’||

Such was the conduct of Protestants to a Catholic bishop in

* Carte v. i. † Carte, Warner, &c. ‡ Morrison's Thren.

§ Grainger's Hist. Engl. vol. ii. p. 206.

|| Burnet's History of his Own Times.

those dismal times: now mark the conduct of Catholics to a Protestant bishop about the same period. Bedel was bishop of Kilmore, in Ireland, at the time of the rebellion in 1641; and when the insurrection broke out, he found himself in a remote place, far from his own people, and in the midst of his enemies; but he had lived a holy life, was a benefactor in many ways to the people about him, and was therefore greatly respected and beloved. Among other efforts for their service, he translated the Bible into Irish; to qualify himself for which, he began to study the language at an advanced age, and succeeded in rendering himself master of it. His Bible is at this day a beautiful specimen of typography in the Irish character, and is highly prized by such Catholics as possess a copy of it. He was never disturbed in the exercise of his functions, and his house was crowded with Protestant refugees, who were all safe under his protection. He died before the rebellion terminated, at the advanced age of 71; and such was the respect and love which the Catholics bore to him, although he had proselyted the brother of their bishop, that they attended his funeral, paid him the military honour of firing a volley over his grave, and a still more decided mark of esteem for him, by joining in the prayers of his own chaplain, who read the funeral service. Among those who attended was Edmund O'Farilly, a Catholic priest. Struck with what he had seen and known of the good man's character, and in the enthusiasm of that love which the Irish always bear to genuine virtue, in whatever religious garb it may appear, he exclaimed at the conclusion of the service:—*'Oh, sit anima mea cum Bedello!'**

These and similar authorities and facts are the sources and materials of which Mr. O'Driscol has availed himself in the course of his history, and its character and complexion are such as naturally result from them. The time was, when few men would have dared to encounter the odium incurred by vindicating the character and conduct of the Catholics of Ireland. 'The pencil was in Protestant, or rather puritan hands,' said a candid man, himself a Protestant; 'and who would dare to step forward in vindication of wretches, whom power had ground, and prejudice had crushed and condemned?'† That time, however, is gone by, and a new era has opened upon us. Liberal reflections on the horrors of the past, and mutual intercourse, are wearing down the asperities of intolerance, and enlightened systems are dispelling the darkness of past prejudices. A man incurs no odium now by relating the truth; and the historians who vindicate Ireland, will find it so.

* Burnet's Life of Bedell.

† Brook's Tryal of the Catholics.

Mr. O'Driscol's two volumes comprise the History of Ireland from the landing of Henry II. to the capitulation of Limerick. It, of necessity, therefore, describes a dismal period, offering little but scenes of violence and rapine, and terminating just at the time that peace was established, which continued unbroken for a century. The work is very unequally divided. The first volume condenses within its pages the events of five centuries, while the second dilates its contents to describe a term of only five years. The matter, however, of the whole is properly distinguished into three great eras; the wars of Elizabeth, the wars of Cromwell, and the wars of William. These long and fearful struggles are connected by two short intervals of tranquillity,—as Mr. O'Driscol rather quaintly phrases it, 'a ponderous weight of war, held together by two narrow links.' We shall extract a few passages from the last of these periods, as a specimen of the Writer's style and matter.

The county of Fermanagh and the town of Enniskillen had early been one of the strong holds of Protestantism in the centre of the Island, and the inhabitants had frequently distinguished themselves in the different commotions as partizans, rather than as regular troops. Their fame is still a subject of boast to their posterity, who are now the Orange-men of Ireland; and many stories of their achievements form the popular tales of the country at this day. These extraordinary persons are thus described in the wars of William.

'Near Loughbrickland, Schomberg was joined by three regiments of Enniskillen horse. These troops, the fame of whose exploits had been spread abroad, excited much attention in the British camp. Their appearance was remarkable. They were a fine and hardy body of men; but resembled more a horde of wild Arabs, or Italian banditti, than a body of European cavalry. They observed little order in their military movements; and no uniformity of dress or accoutrement. Every soldier was armed and clad according to his own fancy; and each man was attended, like the Asiatic military, by a servant mounted on an inferior horse, and carrying his heavy arms and baggage.

'But they were distinguished by an astonishing rapidity of movement, and a boldness, or rather fierceness and contempt of all difficulty and danger, which made them almost invincible. They never calculated obstacles, or counted numbers, but rushed to the attack with the ferocity and exultation of the tiger when bounding upon his prey. That the enemy was Popish, was enough to excite horror and contempt. To hesitate in attacking such a foe was disgrace worse than death; and to slaughter them, a more acceptable service to the Lord, than a smoking holocaust offered by David himself.

'These strange troops were religious men, or thought they were. Their memories were abundantly stored with scraps of the Old Tes-

tament, chiefly relating to the massacres and spoliations committed by the Jews. Upon these they formed themselves, and with these they justified their practices. They were robbers and murderers. They spared no man's life or property. When spoil was not otherwise to be had, they never hesitated to plunder their own party, whether Irish Protestants or British allies. They were a fearful scourge in the country, and aggravated dreadfully the calamities of the war: but they were scrupulous to have their proper establishment of chaplains, or gifted preachers of the word; and heard prayers and outpourings of the Spirit regularly. The Derrymen were in all respects similar to the Enniskilleners.

'The Enniskilleners could not endure the restraints of discipline; and, when placed under Schomberg's command, they said of themselves, that "they should never thrive so long as they were under orders;" and they were right. They were a kind of Cossack cavalry, that were of no use unless left to themselves, and their irregularities connived at. Schomberg did not understand them; and General Ginckle, at a later period of the war, considered them a nuisance, and hated them cordially.' Vol. II. pp. 55, 56.

Again,

'So keen indeed was their appetite for plunder, that they did not spare the king's officers; and some of them were hanged from time to time, for robberies committed on the Dutch or Danish soldiers.

'The Enniskilleners had become savages in the course of the war, and the more savage for the tincture of religion or fanaticism, or whatever it was of that nature, upon which they prided themselves. The Protestantism of Ireland has often been described as a virulent hatred of Popery, and an absence of all religion. But this could not have been the Protestantism of the Enniskilleners. Their conduct was too wicked to have been the result of a mere absence of religion; it was bad enough to be the fruit of a depraved and mistaken creed, for they were surely not Protestants.' Vol. II. p. 137.

Among the books which are put into the hands of poor scholars in hedge-schools, is the History of Redmond O'Hanlan, a celebrated Rapparee; and this never fails to afford an opportunity of invective and reprobation of those schools at every public meeting for improving the condition of Ireland. Yet, he does not appear to have been a more exceptionable character than the Earl of Huntingdon; nor is his history more likely to do harm, than that of the bold outlaw Robin Hood, of which the rising generation in England are so fond.

'Intersected by vast bogs, mountains, woods, and defiles, it had been the retreat of Redmond O'Hanlan, still celebrated in the popular tales of the country as a bold and noble Rapparee. O'Hanlan is represented as a hero and a robber; and he was both. The descendant of one of the noblest families of Ulster, he had been reduced, by repeated confiscations of his family property, to utter destitution. The woods and mountains became his only secure retreat, and his

only patrimony his sword. At the head of a few faithful and desperate followers, he waged interminable war upon the *settlers* on the hereditary property of the O'Hanlans, once the proud standard-bearers of Ulster.' Vol. II. p. 57.

The Irish were attached to James, as well from that principle of loyalty which has always distinguished them, and an impression on their minds of the justice of his cause, as from sympathy for his misfortunes, which never fails to excite strong feelings in the people of that country. But his own weakness and folly soon destroyed that delusion, and dispelled that halo of interest with which circumstances had invested him. The attachment of the Irish was not that blind devotion paid in Spain to Ferdinand the Beloved, while embroidering petticoats for saints. James was not inferior to him in pusillanimity and superstitious folly, and his character soon became justly appreciated in Ireland.

'It is certain, that James's presence in Ireland speedily destroyed the enthusiasm that had been connected with his name. But the derision with which that name became at length associated, never passed away. It has come down to our times, sheathed in an apophthegm, and pointed with all the power and energy of the Irish language.' Vol. II. p. 96.

We have frequently heard *soubriquets* and apophthegms applied to James by the peasantry of the country at this day. One of these, which is too homely to translate, alludes to the effect said to have been produced on him by the sound of one of his own trumpets, during his flight from the battle of the Boyne, and answers to the '*solvunt cornua ventrem*' of the Roman satirist, whose whole description might be applied to the timid 'Shaumus.'

As a contrast to James, the name of Sarsefield is treasured in the memory of the people, for his talents and intrepidity. Mr. O'Driscol has not done him the justice which others of his countrymen are disposed to render him. After the capitulation of Limerick, he retired to the continent, and, with his countrymen, entered into foreign service, where, as historians assert, 'they did more injury to the high allies, than all their forfeited estates in Ireland could compensate.' His family settled afterwards, it should seem, in Spain; where their name, with that of the O'Donnells and others who emigrated at the same time, has become well known in the late events of the Peninsula. He performed, while at home, a very valiant action during the investment of Limerick, which was the occasion of raising the siege. The peasantry still shew with exultation the spot where it took place. William had sat down before Limerick, and was an-

xiously expecting his artillery from Dublin, which Sarsefield, who was shut up in the town, undertook to intercept. He left it in the night with a body of horse, crossed the Shannon about twelve miles higher up the river, and, before day, had gained the Tipperary mountains in the rear of William's army.

' Sarsefield had remained during the day in the Tipperary mountains, in the rear of William's camp. Towards evening the expected train came in sight, moving slowly and securely with its escort along the high road. Sarsefield kept his party out of view, and suffered the train to pass; then made a short circuit through the hills, and met it again at a point of the road he had fixed on, where there was space for his cavalry to act. Upon this very spot the train had halted; and the men were arranging their encampment for the night in a little level field by the side of the highway. The horses were at grass, and the men had laid themselves down to rest, all but the sentinels, and the few that were busy in making arrangements for the night.

' At this instant the Irish general darted upon the convoy. The officer who commanded, started upon his feet, and ordered to sound to horse; but it was too late; in an instant the whole party were dispersed or killed. Sarsefield collected the powder, waggons, pontoons, and baggage of every description. The great guns were filled with powder to the muzzle, and then buried two thirds in the earth; and the whole immense pile being made tight with earth and stones, a train of gunpowder was laid to it. The General now collected his men and drew off. When at a sufficient distance, the match was applied to the train, and the whole blew up with a tremendous explosion and concussion of the earth.

' The shock was felt in the camp; and the noise was reverberated by the hills in long and terrific pealing. The soldiers in William's lines heard the sound, and started from their sleep with alarm. All had been expecting the train with anxiety, and most guessed now the catastrophe that had occurred.

' The British horse, which had been sent out to meet the convoy, were nearly in time to witness its destruction. The explosion took place just as, from a rising ground, they came in view of the vast mound of combustibles, made visible in the twilight by the flame that scattered and devoured it. They quickened their speed; and, as they reached the smoking ruins, the Irish horse were wheeling quietly from the scene of their exploit. The British cavalry, being much more numerous, attempted to follow; but were soon entangled in the hills, and thought it safer to retrace their steps.

' The sound of the explosion, which had reached the camp, was a signal for all the cavalry to turn out; and during the night, numerous parties were moving in every direction, with a view to intercept the Irish general; but Sarsefield was too well acquainted with his ground, and he returned to Limerick in safety.' Vol. II. pp. 163—165.

The Irish were assisted by the French, headed by St. Ruth;

an officer of some reputation, although to his folly and coxcombry is to be attributed much of their misfortunes and final defeat. He could not condescend to impart to Sarsefield or any of his officers, his dispositions and plans at the battle of Aughrim; and when he fell, the Irish were unable to avail themselves of the advantages they had obtained, and so fell into confusion. His character and that of his countrymen are thus well drawn.

‘ While Ginckle was labouring at his works before Athlone, St. Ruth sat securely in his camp, entertaining the ladies and gentry of the neighbourhood with balls and feasts; and dazzling their Irish simplicity with a display of the elegance and refinements of the French court, mingled, according to the habit of his nation, with military parade, and the frivolities of an insipid gallantry. He had surveyed the defences of Athlone, and thought them beyond the power of the British army. He seems also to have entertained the strange opinion, that Ginckle would not venture seriously to attack Athlone while he lay with his army in the vicinity. He considered the name and reputation of St. Ruth to be a tower of strength to the town beyond all its walls and castles. His Irish generals saw the weakness of the Frenchman; and though it cost them Athlone, they were not a little amused with his vanity. They were certain that the British would soon cure him.

‘ St. Ruth was a military coxcomb of some talent, but of insufferable arrogance and vanity. Like a Chinese grandee, he believed his own nation to be the first upon the globe; and a French soldier to be an irresistible animal, whether in the field or in the drawing-room. The extravagant pretensions of the French had offended the Irish, especially as they were not sustained by substantial performances. The French had hardly been in battle since their arrival in the country, and never showed any anxiety for the post of danger. Their manner of making love was as little to the taste of the country as their mode of making war. The Irish were not sufficiently polished to understand or to relish that light, general, and contemptuous tampering with the sex, called gallantry. The ladies could not comprehend how the champion of the church, and the great pillar of the faith, could be a man of levity and intrigue.

‘ Though the Irish have several points in common with the French, they could never much respect or value the French character as a whole; and although they differed almost in every point of character from the British, they associated better with them, and esteemed them more highly. The difference of character between the people of the two islands was not a reason against their being united in one empire, but rather an argument in favour of such a union; and the similarity of character in some respects, in the French and Irish, did not at all tend to encourage or promote a political connection between the two countries.

‘ The Irish, like the French, are a gay people; but the gayety of the former is the joyousness of the heart, that of the latter is mere

levity or play of the fancy, often cold and superficial. In another particular the contrast was stronger. The Irish were as remarkable for their melancholy as for their gayety. The gayety of the French had no flow of melancholy, for it was unconnected with feeling.

‘It was natural in the Irish, as in any people of much feeling, to prefer the pride and gravity of the British to the levity and insolence of the French; and accordingly, the former defects, if they be such, were much more tolerable to them.’ Vol. II. pp. 230—232.

The Irish soldiers distinguished themselves by many acts of individual bravery and devotion to the cause in which they had embarked; but on no occasion more than at the siege of Athlone. This important point was the great pass across the Shannon; and the possession of it was an object of the last importance to the English. They had been once repulsed from before it, as they had been from Limerick; but they now made a great and desperate effort with their whole army. The bridge across the river had been broken down, and they endeavoured to repair it.

‘Some additional batteries were now raised, all bearing upon the bank of the river opposite the broken arch; and a heavy fire was poured without intermission upon this point. The British had constructed a breast-work on the bridge, upon their side of the broken arch; from behind which the grenadiers of the army were directed to throw grenades incessantly upon the works of the enemy. The Irish, upon their side of the arch, had also a breast-work built in a similar manner, of earth and wattles.

‘After some days, the breast-work on the Irish side was set on fire by the continual assault of shot and grenades. The wattles, of which it was composed, heated by the weather and the continual firing, blazed with great violence. The English hastened to profit by this accident; and, under cover of the flame and smoke, they succeeded in laying the large beams of their gallery across the broken arch.

‘It was now only necessary to lay the planks across the beams. The breast-work still continued to burn, and the fire from the batteries was directed upon it with redoubled fury, while the grenadiers were busily engaged laying the planks upon the great beams. Much of this important work had been accomplished, when a sergeant and ten men, in complete armour, leaped over the burning breast-work, on the Irish side, and proceeded resolutely to tear up the planks and beams that had been laid with so much labour, and fling them into the river.

‘This bold proceeding struck the British with surprise, and made them pause for a moment. The next instant the batteries thundered on the spot, and these few brave men were all killed; but not till much of their work had been accomplished. They were instantly succeeded by another party armed in the same manner, as brave, and more successful. These completed the task the first party had commenced, and before they fell, they flung bridge, planks, beams, and

all, into the tide. Two escaped ; the rest perished ; but the task was done.

‘ There is not upon record an instance of nobler heroism than this of these few humble soldiers. It was not an attack upon an enemy, where a desperate daring might find some hopes of safety ; it was not a risk shared with a multitude, where an electric courage spreads through the mass and animates the individual ; it was a deliberate, certain, and almost solitary death.’ Vol. II. pp. 235—237.

The English army was composed of a *proluvies* of foreigners, who, like all mercenaries, had no character to lose, and so abandoned themselves to every excess, some of a kind not fit to be named. Yet, it was to this demoralized army that a test was prescribed, which, under any circumstances, is highly objectionable ; but, prescribed to soldiers, to give them a license to kill and destroy their fellow-creatures, and to such soldiers so polluted, it was a desecration of a solemn ordinance, so shocking, as must make every mind impressed with a serious sense of religion, shudder.

‘ To make assurance more complete, all officers of the army who had not taken the sacrament according to the forms of the Protestant church since the date of their commissions, were ordered to do so forthwith. Schomberg only followed the example set him by the laws of England, in this shocking profanation of the Lord’s Supper. He employed it as a countersign in his camp ; the law makes use of it as an introductory qualification for office.’ Vol. II. p. 62.

We have often reprobated the use of the holy sacrament as a *civil* test ; but we never before contemplated it as a *military* one, thus *indiscriminately* profaned by wicked and profligate soldiers.

Here we must conclude our extracts from the work before us, and dismiss Mr. O’Driscol’s volumes with observing, that the style is in general good, though sometimes deformed with mean or quaint expressions ; such as the following—‘ Lundy ‘ took a fancy for surrendering the place, long before James had ‘ arrived near enough to take it off his hands.’ (Vol. II. p. 10.) ‘ He (James) did not know that, with an instrument composed ‘ of a House of Lords and Commons, he could obtain a much ‘ greater amount of the property of the people, than he could ‘ take with the best pair of royal fingers in the world.’ (p. 37.) In other places, the style is somewhat too redundant and metaphorical for the simple dignity of history ; and the Author seems more ambitious of the τὸ τεμπνόν, than Lucian, in his admirable treatise of the Συγγράφειν, would allow. Nevertheless, altogether, the work does great credit to the estimable Author ; and, whether we regard the matter it contains, the pleasing manner in which

it is detailed, or the patriotic spirit which it breathes, is a valuable accession to our knowledge of the affairs of Ireland.

As more than a century has elapsed since the time at which the work before us terminates, and that, with one short interruption, a century of profound peace, it may be interesting to conclude this article with a glance at the present state of Ireland. We have seen what she suffered during a period of war: let us consider what has been done for her in this long continuance of peace, to compensate her sufferings.

There is no country in the world that possesses more of the elements of prosperity, than Ireland. The climate is so mild and salubrious, that it has been the subject of eulogy to all who have visited it, from the time of the Venerable Bede, and subsequent writers of the ninth century, to the present day. Without ascending to remote periods, let us hear what the English writers have said on the subject since the first invasion. Giraldus Cambrensis, who accompanied Henry II., thus speaks from his own experience of its temperature: '*Terra terrarum omnium temperatissima,—aëris amœnitate temperieque tempora fere cuncta tepescunt.*' And again, of its salubrity; '*Aëris clementia est tanta ut nec nebula inficiens, nec spiritus hîc pestilens, nec aura corrumpens; Medicorum operâ parùm indiget insula, moribidos enim homines præter moribundos, paucos invenies; inter sanitatem continuam mortemque supremam nihil fere medium est.*'* Nor had it degenerated in the time of Charles I.; for Dr. Boate, who accompanied Cromwell's army, thus remarks the singular immunity from disease. 'There be few sickly persons, and Ireland's healthfulness doth further appear by this particular, that several diseases very common in other countries, are here very rare, and partly altogether unknown.'† The exuberance of its soil, and its inexhaustible fecundity, have also excited the admiration of intelligent agriculturists who have visited it. Arthur Young speaks of it in terms of high praise, and Mr. Curwen expresses his wonder not less at the fertility of the ground, than at the wretched manner in which it is cultivated. 'If,' said he, 'such a practice was adopted in England, the worn-out soil would, in a few years, leave the island a desert.' The fecundity of the people is no less remarkable than that of the soil. Although so often 'brayed in the mortar of war and pestilence,' notwithstanding that the Island has been so frequently depopulated, the physical energies of the inhabitants have seemed irrepressible, and Ireland is at this day, one of the most populous countries in the world. The industry of the natives, and their disposition to avail themselves

* Cambrensis, cap. ix.

† Chap. xxviii. sect. 102.

of the capabilities of their soil, are visible from the productions they raise and export, in corn, cattle, provisions, and linen. There are now before us, lists of the exports of these articles from one single port in the Island, and that not ranking first, at least as to some of the produce sent abroad. It appears that, for the five years ending in 1816, there were exported from the port of Dublin alone, 1,144,181 barrels of grain and flour; 272,431 casks of beef, pork, and butter; 180,235 head of oxen, sheep, and swine; and 40,335 packs and boxes of linen. The adaptation of the country, too, for internal and foreign communication, is very striking. The great river Shannon nearly intersects it from N. to S., and the Sure, Nore, and Barrow from E. to W., the grand and royal canals uniting those streams. Then there are the magnificent harbours on the western coasts with which the natural and artificial waters may readily communicate. To these advantages may be added, the riches below the soil; the varied and extensive veins of coal, iron, lead, copper, and gold, which have been known to exist in remote times, and to which every day is adding new discoveries. With all these elements of prosperity, then, which Ireland possesses;—mild climate, healthful air, fruitful soil, an exuberant population; bays and harbours expanding their capacious bosoms to the Atlantic, and inviting the commerce of the world; navigable rivers and extensive canals communicating with these harbours; flocks, herds, and corn-fields above; mines and minerals below the soil; the genius of the people not indisposed to avail themselves of these advantages, lively, active, and industrious; and evincing the extent to which they can improve these capabilities, by supplying a large portion of other communities with the produce of their own soil and industry;—above all, living under a government which is considered as the pride and boast of the world, and is presumed to confer upon all the people under its protection, a larger measure of happiness than any other could bestow; and enjoying a hundred years of internal tranquillity, during which every principle that is excellent in that government, might operate undisturbed for their benefit;—with all these advantages, what has been, what is at this moment, the real state of the mass of the people of Ireland?

The population is not much over-rated at seven millions, out of which about three millions of human beings labour under a degree of misery and privation that is scarcely to be paralleled under any other government in the world. The people who send provisions for the support of so many other nations, raised by their own care, or fed on their own soil, never themselves taste any portion of the animal food. Even the buttermilk of their cows, and the eggs of their poultry, are to them prohibited

food. Those who raise by the labour of their hands, and the sweat of their brow, such quantities of corn for other people's use, never consume a morsel of wheaten bread themselves. It was stated some time ago, in a dismal memorial from Manchester, that the working classes there were reduced to the sad necessity of feeding on bread and buttermilk, which they called pig's milk: in many parts of Ireland, it would be a luxury gratefully enjoyed by those whose only food is a scanty supply of potatoes and water. The artizans who weave such supplies of linen to clothe strangers, are themselves frequently unacquainted with the comfort of a shirt; and sheets are superfluous articles of refinement rarely known in the cabin of an Irish peasant. It is a remarkable fact, that, while more than 40,000 packs and boxes of linen were sent abroad, not more than 2,553 were used at home during the same period. Were the natives of Ireland clothed with that regard to comfort and decency that is paid to every other peasantry in Europe, even to the serfs of Russia, and the rayas of Turkey, the quantity of linen now manufactured there, great as it comparatively is, would do little more than supply the reasonable wants of seven millions of people.

The consequence of all this privation and distress is, that the mild and salubrious climate of Ireland is no more a benefit to the people than is the fertile soil; and a country once almost exempt from disease, is now a vast hospital of all kinds of distempers. Among the provision made for the good of the community in the early ages of Ireland, we find schools and seminaries of education particularly dwelt upon; and the Venerable Bede, who lived in the seventh century, and others, have described the accommodations supplied for this purpose. But, while the instruction of the ignorant was thus taken care of, we do not find that any provision was made for the sick. The reason is obvious; there was no occasion for it: in proof of which may be adduced the testimony of Cambrensis in the twelfth century, who said that the natives had no need of physicians. Indeed, the only receptacles of disease formerly known in Ireland, were leper-houses to separate the sick, when that infectious disease, the leprosy, was prevalent in Europe; and many tracts of land allocated for that purpose, are still called in Ireland by names alluding to it. This was the only contagious disease then known, and it was brought into the country by foreigners. At a very recent period, County Infirmaries were established; and for a long time, one edifice was sufficient for all the diseased in a county. As sickness increased, however, it was found necessary to meet it; hospitals were erected for different diseases, and, as the catalogue enlarged, new denominations were added. But it is remarkable, that, till very

lately, no provision was made for typhus fever, which had never yet appeared. What is the case at present? It has been found necessary to provide, by a special act of parliament, that, besides the County Infirmary, and the local hospitals, which were become altogether inadequate to meet the increase of disease, a dispensary should be established in every parish. Nor are even those sufficient. Typhus fever, a disease formerly unknown, has assumed, in Ireland, the character of an epidemic, like the plague in Turkey*; never subdued, but occasionally bursting out with frightful ravages. To meet this new and dreadful enemy to the poor peasantry of Ireland, the usual receptacles for the sick are altogether insufficient. It is necessary, therefore, to pitch tents in the open air; and strangers see, with astonishment and alarm, those camps of contagion all over the country. —Thus it is, that scanty and unwholesome food, insufficient covering, poverty and privation of every kind, with that anxiety and mental depression which are ever attendant on such a state, particularly among so susceptible a people as the Irish, have inverted the natural course of things; made the very sources of a people's prosperity only an occasion of contrast to their misery; generated distemper in a region which seems to have been naturally exempted from it by Divine Providence; and we now behold the greater portion of an active and vigorous people suffering the extremities of want and disease, in the most salubrious and fertile country in Europe!

The causes of all this, it would not be difficult to assign. We have had occasion, in former articles, to advert to some of them, but we must be allowed in this place to mention one or two of the principal. It is only as the true evils are generally known and understood, that there can be any hope of remedial measures.

The first is, *the rooted hatred and contempt which the privileged classes in Ireland entertain for the peasantry*. In every other civilized country, there is a certain identity of feeling in the community: they are gratified to hear the praise, grieved or offended at the censure, of a people of which they themselves, as individuals, form a part. But, in Ireland, a Protestant gentleman considers himself as no part or parcel of the people, but imagines that he and a few others are a kind of garrison placed over the rest, to keep them in awe and subjection†. This feeling is the natural and necessary consequence

* See Ecl. Rev. Vol. xxiii. N. S. p. 254. Art. Barker and Cheyne, and Harty, on the Irish Epidemic Fever.

† See the Manifesto lately published by the Orange-men of Armagh, where this feeling is publicly avowed.

of that impunity and misrule which have been allowed to exist in Ireland for 700 years. The Protestant is no longer permitted, it is true, to do military execution on the people whenever he pleases to turn out with his followers; but the impressions of former times remain, and the recollections are cherished in his mind; he has not ceased to look upon his Catholic tenantry as his natural enemies, to be kept under only by trampling on; and he both feels a disposition on all occasions to asperse and to abuse them himself, and encourages others to do so. He dwells with an exultation of horror on their past cruelties and their present depravity; and he endeavours to impress upon the minds of strangers, that contempt and aversion which, he evinces by his conduct, to be deeply impressed upon his own. Like the West India planter, he thinks the labourer of the soil has no right to share in its benefits; but, unlike the planter, he takes no interest or concern in his personal welfare. He lets him the land at a rack rent, which he severely exacts; and for the rest, he is quite indifferent about his health, comfort, or prosperity. That this picture is not exaggerated, those can attest, who hear the language of Irish gentlemen abroad, or visit their tenantry at home. Let any one attend a public meeting in London or Dublin, held for promoting the spiritual improvement of the Irish peasantry, and he will hear my Lord A., or the Hon. Mr. B., or the Rev. Mr. C. harangue, with melancholy gratification, on the mental darkness and moral depravity of these people, and make a merit of declaring, that they have come from home to announce to the world the vice and wickedness of their own tenantry, from whose hard labour they extract their support, and who naturally look up to them for countenance in return. Should he wish for further evidence, let him go to Ireland, and he will then see enough to convince him, that this contempt and dislike are, with the generality, a practical principle. He will see landlords living in splendid houses, surrounded with ample demesnes, where every thing that is costly in art, is called in to embellish the fair face of nature; he will see stables, sheds, styes, and kennels, fitted up with every comfort and convenience for horses, bullocks, pigs, and hounds; he will see every animal on the estate, in fact, attended to, with care and expense, except *man*: he, and he alone, seems to be deemed unworthy of consideration. He will see, under the very wall of the demesne, or within a few yards of the gate, hovels that, in any other country, would not be tolerated as human habitations. He will see those hovels crowded with a ragged, squalid, sickly family, who seem fitter inmates for a hospital, than for a home; and if he chance to

look in at what they call their meal-time, he will see them devouring wet potatoes washed down with cold water, and those not in sufficient quantity for the craving, hungry mouths that open for them. It is the misfortune of the poor people too, that their food cannot be dressed in any quantity, and laid by cold for future use; it requires fresh fuel every time it is prepared; and in many instances, he will see the straw pulled down, and the roof half unthatched, to supply fuel for the potatoes. With this destitution of articles of prime necessity, the lesser ones of comfort and decency are not to be looked for; shoes, stockings, sheets, or beds, there are none; and the whole furniture of the family consists in a few woollen rags and wisps of straw.—This shirtless, shoeless, bedless, roofless, hopeless man, is the Catholic tenant whom his Protestant landlord comes periodically over to England to abuse, and whose *spiritual* condition he is so anxious to improve!

To this general representation there are, we gladly admit, many honourable exceptions in Ireland, that give at once proofs of the judicious kindness of the landlord, and the aptitude of improvement in the tenant. Among others, the villages of Abbeyleix, in the Queen's County, Pilltown, in the county of Kilkenny, and Delgany, in the county of Wicklow, are not to be exceeded in rural neatness and comfort by any villages in England; and they place the enlightened landlords, De Vesci, Ponsonby, and La Touche, high among the benefactors of Ireland.

The next cause we shall advert to, is the number of absentees, who have always been justly considered as their country's bane. So early as the year 1368, an ordinance of Edward III. states:—'*les ditz mals*' (the conduct of the absentees of Ireland) '*a veneez en perdition de la dite terre.*' In 1621, the drainage of the country from that cause was estimated at 136,000*l. per annum*. In 1729, in a work attributed to Thomas Prior, (an Irish patriot, well known for his zeal and ability in the cause of Ireland's improvement,) it is rated at 627,799*l.* Arthur Young, in 1779, makes it amount to 732,000*l.* And, in 1782, in an alphabetical list of names of landlords with their revenues spent abroad, the annual sum was stated at 2,223,233*l.* Since the Union, which has added so many absentees who are unavoidably such, to those who were so before from choice, the amount of income annually drawn from Ireland, and circulated in other countries, is supposed to amount to the enormous sum of four millions! When Mr. Macculloch and the political theorists of his school, affirm at their ease, that the absentees are no injury to Ireland, they remind us of the philosopher

who, while reclining on a couch, endeavoured to convince his slave suffering on the rack, that pain was no evil. The very worst and most prejudiced resident landlord confers a greater benefit on those who live near him, than the best-intentioned absentee; and this is known by sad experience in Ireland. The encouragement he gives by his personal presence, and the exemption of the tenant from the subordinate oppression of agents and middlemen; the variety of employments which the very wants of his family afford to those about him; but, above all, the circulation of his income immediately among those from whom he receives it, and to whom, in some measure, he again in this way returns it; are so many sources of prosperity to his tenants and labourers. Let any one imagine that this capital of four millions, which is now drained from the land to be spent abroad, was every year poured back upon it, what an incalculable advantage it would be to a population, whose greatest evil is poverty and want of employment!

The last cause to which we shall now advert, is excessive population. Had the Anglo-Normans, like the Spaniards in South America, utterly extirpated the aborigines of the country, or had Henry II., like his ancestor, William I., been able to depopulate Ireland, as the other did the north of England, it would, perhaps, have been well for posterity. But the hardy and vigorous Celts were a tougher race than the effeminate Peruvians, or flabby Saxons, and not so easily exterminated. Hence, as it has been strikingly observed, 'the nerve was punctured, and not entirely divided, which brought on a state of constant spasm and irritability, to which the repose of death would have been preferable.' Twice has the strength of the germinating principle in this nation repaired the waste of life, and re-peopled the land after the existing race had been nearly extinguished; and that, too, in times of continued commotion very unfavourable to the increase of mankind. But a short period had elapsed from the time that Cromwell's devastation terminated, when the wars of William commenced; yet, the Irish Catholics were able to raise immediately for the service of James, a fine army of 45,000 regulars of the best description, and a much greater number of irregular *guerillas*; so that about 120,000 fighting men were produced afresh in the country, after an imperfect respite from the wars of 35 years. During the tranquil interval of a century, which has followed the wars of William, this unchecked population has overrun the country, and increased nearly fourfold, while the resources for its support have by no means kept pace with the increase. It is stated in the Report of the Emigration Committee, that, on

one tract in Ireland, consisting of 23,771 acres, there existed a population of 18,553 inhabitants, where there were neither towns, nor agriculture, nor manufactures to employ them. Nothing, seemingly, can check the early and improvident marriages of the peasantry, or the fruitfulness of the women. Nor is the former circumstance to be wondered at, when this kind of domestic enjoyment is the only one which the poor peasant can look to; embittered, as he finds it afterwards, by so many circumstances of pain and anxiety. In this way, among the better class of cottiers, a *bed* is often a marriage portion with a girl, and the only one a suitor looks to or thinks of. The army and the navy were a drain for part of this redundancy during the war, and some considerable manufactures of cotton and woollen gave employment to many that remained. These sources have now entirely failed; the demand for labour is very partial and limited, and, with the exception of the linen-manufacture, confined almost entirely to one province, there is actually no employment for this exuberant and importunate population. Mr. Marshal, of the county of Kerry, had some work in hand, and the poor people flocked to him from all quarters. Some had fasted for two days, and they were all so weak from starvation, that he was obliged to feed them for six weeks before they could do a man's work*. Hence arises their extreme poverty; and the abundance of its people is not a blessing, but an affliction to this anomalous and unhappy country.

To alleviate these evils, the two great panaceas proposed by opposite parties are, *Emancipation* and *Emigration*. To imagine that the former will remedy all the evils of which Ireland complains, is most absurd; unless we are to suppose that the admission of Mr. O'Connell and Mr. Shiel into the Legislature, will operate like a miracle of their own church,—multiply loaves for starving millions, heal the sick, and check the progress of a morbid population. It might, however, do something; and that something ought not to be overlooked. It would remove the assumption of superiority on the part of the few over the many, and break down that wall of separation which has hitherto divided them. It would raise a proscribed and despised people to that consideration which they ought to hold in their native land, and so give to the Catholic tenant, that respect in the eye of his landlord, which his mere industry and activity cannot give him. For the political right hitherto conferred, has done nothing in that way. The tenant, though he does possess the elective franchise, has been supposed to hold it only in trust

* Evidence before the Emigration Committee.

for his Protestant landlord; and when he did presume, in some recent instances, to exercise it according to the dictates of his conscience, it excited an indignation and astonishment which have not yet subsided. Indeed, nothing could be a stronger proof of the feeling generated by habitual superiority on the one side, and of degradation on the other, than the events of the late election in Ireland. In the year 1782, the Protestant electors entered into strong resolutions, declaring, that no man should consider himself as bound by any tie, in the disposal of his vote, but the good of his country; and should disregard all connections, even those of kindred and consanguinity, if they interfered with the conscientious discharge of his duty. On these resolutions they acted; and they consider the circumstance, as it is, and ought to be, the proudest boast of integrity and independence. In the year 1826, the Catholic electors entered into similar resolutions, and acted upon them; and how was it taken? Why, it was considered by the very people who set this example, as a degree of intolerable presumption, which ought to be, and which accordingly was, visited with the severest punishment they could inflict.

The repealing of the remaining laws is not to be viewed as a mere question of qualifying a few for particular offices: it would be removing the disqualification by which the many are stigmatized. So long as any remain, the Catholic will still be viewed as a *helot*, and treated as such; his feelings will be disregarded, his comforts overlooked, and his prosperity be a subject of no consideration. The hog and the dog will be well fed and lodged, and the hovel of the starving tenant will still stand beside the gate of the demesne. This must be the case till all distinction is abolished, and all classes are amalgamated by a community of rights into one nation.

Further; it is agreed on all sides, that the agitation of this unhappy question generates a considerable alarm in the country, and gives an impression of insecurity which not only deters strangers from settling in it, but affords many of the natives a pretext for abandoning it. So far, it is one cause of the evil of absentees, and the removal of it would be a remedy. It surely is most desirable, to take from the opulent any excuse for abandoning their native country, and to induce them by every means to live at home, and so become the benefit, instead of the bane, of those who support them.

As to Emigration, we have recently gone over the whole subject, and shall merely say, that it would undoubtedly be a remedy for much suffering, could it be carried to the extent required, as well as applied to those who ought to be its real

objects. This we have shewn to be impossible*. There is a system in Ireland, however, which is now being acted upon, of which it is fearful to calculate the effects. In order to counteract the causes that have led to a redundant population, landlords are determined no longer to let out their land in joint tenancy, or in small portions. As the leases, therefore, fall in, the several smaller farms are thrown into one greater, and let to one family only. Had this been the system adopted from the commencement, it no doubt would have been both humane and judicious; the same portion of land would have given a comfortable support to one family, which now barely yields a miserable existence to many. But what would have been then a wise prevention, is now a desperate remedy, worse than the disease. The unfortunate cottier, to be sure, led a wretched life in his poor cabin, on potatoes and water; still, he had a cabin and potatoes for himself and his family. Now, he will have neither, nor the possibility of procuring them. We lately heard a gentleman of the county of Galway describing the improvement he had made, and was making, on his estate. He had one tract of land of 100 acres, let out into ten farms, on which lived as many families. He relet it, on the expiration of the leases, in two farms of 50 acres each, to two families, and dispossessed the rest. He was asked, what became of the other eight, consisting of about 40 persons. He replied, that he could not tell—he only knew that they clung so pertinaciously to their cabins after they had been dispossessed of the land, that he was obliged to pull them down over their heads, and scatter the mud and straw of which they were composed, as manure upon the land. Yet, this gentleman was really a humane man, and had the reputation of being a kind landlord. A Mr. Marshal states, in his Evidence before the Emigration Committee, that 1,100 persons were ejected by him from his estate; and when asked what became of them, he said, they were living among the neighbouring cottiers, and subsisting by depredation. Should this system be acted on to the extent contemplated, two millions of people of all ages, it is supposed, will be not only shut out from their present homes, but from the possibility of procuring a future habitation in their native land. What is to become of them?—Malthus would say, that, in time, they will be '*absorbed*.' This may be true, but it is frightful to contemplate the process of absorption. Two millions of human beings either hanged for the outrages of despair, or dying in bogs and ditches, is a prospect that

* Eclect. Rev. Sept. 1827, Art. Report of the Emigration Committee.

never would be contemplated in any country but Ireland, where the mere natives, for seven hundred years, seem to have been put out of the pale of pity.

Now, were it proposed, and practicable, to take every family so dispossessed, afford them the means of transport, and set them down with farming utensils on the unoccupied tracts of Algoa Bay, or Upper Canada, there is no doubt they would make a happy exchange, and soon convert the desert into a smiling country. But how has this plan of emigration been acted on in Ireland hitherto? We had occasion to know, for we were concerned for some poor people who wished to avail themselves of it. It was necessary that the emigrants should, in the first instance, make certain provision for themselves, till they were located on the land; and then, and not till then, did they receive any assistance. A certain capital was therefore necessary in the first instance for those who wished to emigrate; and thus it held out an inducement to those only to leave their native land, who had some means of living at home! The little capital of the country was rendered still less by those who went, and the poverty of those who remained was increased by the abstraction. But the expense of transportation, under its best form, seems an insurmountable objection to any scheme of emigration to a foreign country, which could be applied to the numerous and destitute population of Ireland. The Emigration Committee state it at 66*l.* to locate a family of five persons in Canada. Happily for Ireland, her situation is such, that a plan of emigration may be acted on at home, to a great extent, and with incalculable benefit to the poor community.

It appears by the Report of the Bog Commissioners, that the arable land in Ireland amounts to nearly 13 millions of acres: of these, more than eight are now under cultivation, and less than five are capable of being made so. The greater part of this land now waste, was once under the plough, as is seen by the marks which yet remain, when the surface of bog is removed; but the ravages of war having nearly extinguished the population, agriculture was neglected; the water-courses being obstructed, waste water accumulated; and so, by degrees, more than one third of the fertile soil of the country became unproductive, by a process which has been known to take place even in the memory of living men. The idea entertained of an Irish bog, is, that it is a dead, dreary flat of interminable depth, of a soft, black, putrid mass, ready to swallow up every person who adventures on its surface. This idea is taken from the bog of Allen, along the edge of which the grand canal passes; and many strangers see it, who have never seen any

other. But in various parts of Ireland, some of the most beautiful spots are only coated over by a slight covering of this substance. In the county of Tyrone, are many extensive tracts of land laid waste by the wars of Elizabeth, and kept so by the almost constant carnage which followed for 200 years. Yet, these were the finest parts of the country! They consist of a succession of undulating hills and dales, with picturesque lakes slumbering in the hollows. Wherever the surface is removed, large trees are found prostrate, which once clothed the hills, and the ridge and furrow of the plough, which once cultivated the valley*. What remains then, but to restore these places to their original use and fertility, when the means of doing it are ready at hand? Why not take a number of these unfortunate families turned out of their homes, and placing them on the most reclaimable parts of the bogs, enable them to convert them into a means of subsistence? The first expense incurred in transporting a family to Algoa Bay, &c. would build a cabin, inclose a farm, supply utensils; and with little more assistance, enable them to reclaim many a waste but fertile tract in their own country. The poor Irish who swarm to England for employment, are reprobated, because they live upon harder fare, do more work, and take less wages than the English labourers. Will they be more indisposed to frugality and industry, when they are cultivating spots for their own use, in their own native land, which all admit they are so much attached to? Every traveller sees patches of cultivation creeping up the sides of hills, and along the edges of bogs, in Ireland, effected by the patient, unassisted labour of these poor people, though pressed down with an intolerable load of rent, tithes, and taxes. Poor labourers are known to pay 30 and 40 shillings an acre, for permission to build a hovel on the edge of a bog, and reclaim a certain portion of the surface at their own expense. Give them farms on the bogs, rent, tithe, and tax-free, for 30 years, with a little aid in draining, and the expense of emigration, as a small capital to begin with; and it

* Some years ago, we passed through this region, accompanied by a *gossoon*, for a guide. In walking along, he stumbled over something which he thought at first was the stump of a decayed tree, sticking out of the sub-soil; but it proved, on examination, to be a large cow's horn filled with silver coins, principally of the Edwards, and struck at Dublin, Waterford, Carlow, and other local mints, then in Ireland. It had probably been the property of some cultivator of the land in those parts, who had lost his life in the commotion; and his farm, house, and treasure were, in process of time, covered over with the growing surface of bog. Some of these coins are still in our possession.

is probable, there would not be a sterile tract, or a starving man, in Ireland, at the end of their lease.

One word on an important subject, and we have done. The reformation said to be in progress in Ireland, has lately engaged much of the public attention; and our pages will bear witness that there is no one who has looked upon the conversion of the Irish with deeper interest than we have done. From the bottom of our hearts we exclaim in the words of the apostle;—‘Would to God they were not almost, but altogether ‘such as we are!’ There has been, however, a long pause in the announcement of its progress, and we fear, it is a ‘pause prophetic of its end.’ We fear that the obstacles to its success lie deep in the present state of Ireland. The sacred cause of the reformation ought not to rely on civil disabilities for its auxiliaries; and the Word of God is both degraded and enfeebled, when we call in the aid of pains and penalties to support it. The Protestant faith has hitherto been rejected in Ireland, because it has been enforced by penal statutes; and it will be rejected as long as a penal statute remains. To argue the point fairly with its opponents, it should be done on equal terms: now, the adversary has the advantage. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one, and raise the degraded state of the other; then, and not till then, we argue on equal terms. As matters stand, such things are said of the means used as we ought not to give a handle for; and if there be any foundation for the statements conveyed to us, we can only say,—‘*pudet hæc et opprobria dici, et non potuisse repelli.*’

Art. II. *Elements of Biblical Criticism and Interpretation.* Translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with Notes, by Moses Stuart, Associate Prof. of Sac. Lit. in the Theological Seminary at Andover, North America. Republished, with additional Observations, by E. Henderson, Theological and Resident Tutor of the Mission College, Hoxton. 12mo. pp. 152. Price 4s. London. 1827.

WE cannot go quite so far in our anticipations as some ardent theologians, who expect that the discordant opinions of good men are to be reconciled, and their differences terminated, by the advancement of biblical philology, correctly understood and applied to the interpretation of the Scriptures. There are other causes of diversity of sentiment, than those which such means might cure. Still, though their anticipations may be too sanguine, there is certainly reason to expect

that, in some degree, this result will be obtained; and the promotion, in any measure, of an object so desirable, furnishes a very sufficient inducement to every enlightened believer in the truth of Revelation, to assist in augmenting the means of biblical interpretation.

In this branch of theological science, it has long been a subject of just complaint, that the contributions of British scholars will not endure comparison with the publications of foreign authors. The universities of England, those sanctuaries and nurseries of learning, where leisure is so abundant, and the endowments provided for the encouragement of literature so magnificent, can boast, in later times, of but few contributions to divinity of any real value. A Margaret, or a Regius Professor, with a splendid income arising entirely out of his appointment to the office, is satisfied with the delivery of a very scanty number of lectures; and these, 'few and far between' as they are, have even the merit of being more in fulfilment of the duties of the office, than the services of some preceding professors. From the bishops and other dignitaries of the endowed Church, the cause of sacred learning, in our own times, has received but very limited assistance. Immense revenues, some of them quite princely, give them the command of all the requisites of useful literary occupation; their promotion is, or should be, the pledge of their capacity and attainments; and yet they have rarely produced any thing to entitle them to the gratitude of theological students. Some of them have the reputation of being learned, and they may be really learned, but theological science has not been much benefited by their learning. We do not mean this as a sweeping censure; we do not forget the exceptions, partial as they are; but, generally speaking, we are stating an admitted case. If, then, in the primary seats of theological erudition, and among those who should set the example of its proper application, there be so small a proportion of acknowledged tangible merit, it is not to be expected that, in lower and less favoured situations, there should be afforded much evidence of the diligent and successful prosecution of such studies.

As the end of the Christian ministry is the instruction of mankind in the knowledge of the Christian doctrine, all persons who assume that office, ought to be competent to expound it; and such competency certainly implies the previous investigation of the records in which it is contained. But qualifications of this kind are by no means highly prized; they can be easily dispensed with; and a teacher of the Christian religion may stand high in popular estimation, who is entirely destitute of them. The state of the sacred text, the value and preten-

sions of rival readings, the method of proceeding necessary in the settling of the meaning of particular terms and idioms, and the elucidation of the language of the Bible by the application of the laws of a comprehensive criticism, are objects which are much less regarded than their importance requires. As it is much easier to acquiesce in received modes of interpretation, than to examine their relevancy and sufficiency, they are, for the most part, implicitly adopted. A fanciful exhibition of a passage in the Bible, taxes, however, only the preacher's ingenuity; and this cheap effort, unfortunately, too frequently succeeds in securing for him the admiration of persons (and these are but too numerous) whose taste is as corrupt as their judgements are perverse. How many ridiculous explanations of sacred texts might be collected to support the assertion, that a misdirected fancy thus ministering to sickly minds, has induced or confirmed in many, an aversion to the correct use of the knowledge conveyed in the pages of Revelation! How many passages are adduced in proof of doctrines which receive no support from them, and which they were never designed to teach!

We agree with the Editor of the Manual before us, in including among the various causes which have retarded the advancement of sacred philology in this country, the influence exerted by the publications of Parkhurst over the lexicography of Scripture, and that which was produced on Biblical Criticism by Bishop Lowth and his followers. The researches and decisions of Parkhurst were constantly controlled by his prejudices in favour of the Hutchinsonian notions; while the school of Lowth is characterized by an unwarrantable freedom in the use of conjectural emendations, which has proved highly injurious to the correct critical treatment of the Sacred Scriptures. But, although the Hutchinsonism of Parkhurst, and the capricious adoption of readings by Lowth, have operated extensively, and have produced consequences detrimental to the cause of truth, they are not, we apprehend, chargeable with the whole of the effect which Dr. Henderson has attributed to them. Nor can we admit, though prepared to support his testimony to a certain extent, that Biblical philology is so little cultivated among us as his representations would seem to imply. He has, however, assigned sufficient reasons for the republication of the work before us, and we shall be glad to render him such assistance in its circulation as our approval and recommendation may be the means of affording. It is an excellent text-book for a theological tutor, and will very essentially serve the purpose of those persons who, not having the benefit of a living instructor, would understand in what manner the study of the

New Testament should be prosecuted, so as best to repay the expenditure of time and labour devoted to the acquisition of Divine knowledge.

This Manual was prepared, for the purpose of being used as a text-book, by Professor Stuart. It comprises a translation, with some omissions, of Ernesti's '*Institutio Interpretis Nov. Test.*,' and extracts, in the form of notes on the several sections, from the *Hermeneutica Nov. Test.* of Morus. Occasional use is made of other works, and some additions have been introduced into the present republication by the English Editor. The subjects noticed are the following:—General Rules of Criticism in respect to the New Testament. On the Moral Qualifications of an Interpreter of Scripture. On the Literary Qualifications of an Interpreter. Of Interpretation in general. Of the Meaning of Words. Of the Kinds of Words and their various Uses. Rules of Interpretation. Of finding the *Usus Loquendi* generally in the Dead Languages. Other Means to assist in finding the Sense of Words, besides the *usus loquendi*. On finding the *usus loquendi* of the New Testament. Rules in respect to Tropical Language. Rules respecting Emphasis. Means of harmonizing apparent Discrepancies. On translating the Scriptures.

The first part of these 'Elements' treats principally of the various readings of the New Testament, and is translated from Beck's '*Monogrammata Hermeneutices Librorum Nov. Testamenti.*' This portion of the work can be of but little utility to a novice in Biblical Criticism. It is an excellent, though not a perfect compendium of the laws which govern the various lections of the New Testament; but it is more proper for the hands of the lecturer, than for the private study of a learner, who can gain from the perusal but little of the information which should be found in a book of elementary instruction. The sources of various readings should be pointed out, the different kinds of such variations should be described and distinguished, and the means of comparing and estimating their value should be stated to the pupil. In respect to these particulars, the treatise before us is defective, especially in the first two; nor is it remarkable for the lucidness of its arrangement. It would be injustice to a student, to omit referring him, on this branch of Biblical Criticism, to the admirable chapter of Michaelis, in which the subject is treated with great ability and skill. The chapter on 'Corrective Criticism,' in Gerard's '*Institutes*,' may also be recommended to his attention. Examples are a necessary part of the instruction which an elementary work should convey, and these will be found in the works

to which we have referred; but, in the present compendium, the want of them will be a ground of complaint to the inquirer.

The 'Moral Qualifications of an Interpreter of Scripture', described in the introductory chapter of the second division of this manual, are deserving of serious consideration, and cannot be too strongly urged upon the student's attention. They have not always been overlooked by the compilers of works similar to the present, but we have sometimes perceived with regret, that they had not found the place in some other publications, which they might with propriety have filled. For this portion of the volume, its readers are indebted to the English Editor. 'The Bible', he remarks, 'should be interpreted in the spirit 'of the Bible.' To the neglect, we might perhaps say contempt, of this maxim, how many errors and daring speculations may be attributed! 'Foreign theological literature' is described by the Editor as being, from this cause, disgraced with puerile and irreverent interpretations, and with daring hypotheses: we could easily cite instances of irreverent and hazardous proceeding in the authors or editors of theological works not 'foreign.'

Horne's Introduction, and Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, are very proper books to be recommended, in the chapter 'on the Literary Qualifications of an Interpreter', as supplying an historical account of the author of each book of the New Testament, of the state of things when it was written, &c.; but we observe with some surprise, that Lardner's Supplement to the Credibility is not included in the Editor's enumeration of 'Books to be read for information on these topics.'

We extract some passages as specimens of the text and comment of this useful book.

'§ 9. *Conclusions from what has been said.* From what has already been said, in this chapter, about the use of words, we may discover the ground of all the certainty which attends the interpretation of language *. For there can be no certainty at all, in respect to the interpretation of any passage, unless a kind of necessity compel us to fix a particular sense to a word; which sense, as I have said before, must be *one*; and, unless there are special reasons for a tropical meaning, it must be the *literal* sense †. (Morus, p. 47. xi.)

* 'If any one should deny that the above principles lead to certainty, when strictly observed, he would deny the possibility of finding the meaning of language with certainty.'

† 'The secondary or figurative sense of words is as often necessary, as the literal sense. Many words have even ceased to convey a literal meaning. The obvious sense of a word, therefore, in any

‘ § 10. *Error of those who assign many meanings to a word, at the same time and in the same place.* Such an opinion is to be rejected, although the practice is very old, as Augustine testifies, *Confess. XII. 30, 31.* The opinion probably originated from the variety of interpretations given to the ambiguous passages; several of which appeared probable, and were recommended by a sentiment of reverence towards the authors of them. A principle of this nature, however, must introduce very great uncertainty into exegesis, than which nothing can be more pernicious. (*Morus, p. 35. vii.*)

‘ § 11. *Error of those who affirm that the words of Scripture mean all that they possibly can mean.* This sprang from the Rabbinical schools, and passed from them, in early times, to Christians. The transition is very easy from this error, to every kind of licence in the introduction of allegory, prophecy, and mystery into every part of the Bible; as the experience of the Jews, of the ancient fathers, the scholastic divines, and the followers of Cocceius, demonstrates.

‘ The Rabbinic maxim is; on every point of the Scripture, hang suspended mountains of sense. The Talmud says, God so gave the law to Moses, that a thing can be shewn to be clean and unclean in forty-nine different ways. Most of the fathers, and a multitude of commentators in later times, were infected with these principles. Little more than a century ago, the celebrated Cocceius, of Leyden, maintained the sentiment, that all the possible meanings of a word in Scripture are to be united. By his learning and influence, a powerful party were raised up in the Protestant church, in favour of such a principle. The mischiefs resulting from it have not yet ceased to operate.

‘ § 12. *The sense of words properly considered is not allegorical.* Allegory is rather an *accommodation of the sense of words*, or an accommodation of things, to the illustration of some doctrine. Moderately used, and well adapted, it may be of some profit which is entitled to regard. But when resorted to by the unlearned and those of an uncultivated taste, it commonly degenerates into empty and ridiculous trifling. (*Comp. Morus, Dissert. Tom. I. p. 370, &c.*)

‘ It is impossible adequately to describe the excesses and absurdities which have been committed in consequence of the allegorizing spirit. From the time of Origen, who converted into allegory the account of the creation of the world, the creation and fall of man, and multitudes of other simple facts related in the Bible, down to the Jesuit, who makes the account of the creation of the greater light to rule the day, to mean the Pope, and the creation of the lesser light and the stars, to mean the subjection of kings and princes to the

particular connection, is the necessary one; and a conviction that the sense in any case is necessary, will be in exact proportion to the degree in which it is felt to be obvious. By *obvious* here, is not meant what is obvious to an illiterate or hasty interpreter; but to one who has learning and good judgment, and makes use of all the proper means of interpretation.’

Pope, there have been multitudes, in and out of the Catholic church, who have pursued the same path. The most sacred doctrines of religion have often been defended and assailed by arguments of equal validity, and of the same nature, as the exposition of the Jesuit just mentioned. The spirit which prompts to this may, in some cases, be commendable ; but as it is a mere business of fancy, connected with no principles of philology, and supported by no reasons drawn from the nature of language, so it is, for the most part, not only worthless, but dangerous. And of what possible use, in the end, can a principle be, which can prove the most important doctrine, either of Judaism or Christianity, as well from the first verse of the first chapter of Chronicles, as from any part of the Bible : or, rather, of what use can the Bible be, if it may be interpreted by such principles ?

‘ § 13. *Properly speaking, there is no typical sense of words.* Types are not *words*, but *things*, which God has designated as signs of future events. Nor is any special pains necessary for the interpretation of them. The explanation of them, which the Holy Spirit himself has given, renders them intelligible. Beyond his instructions on this subject, we should be very careful never to proceed. As for those who maintain a typical design in all the parts of Scripture, they certainly display very little judgment or consideration ; for they lay open the way for the mere *arbitrary* introduction of types into every part of the Bible. The design of the Holy Spirit, in the mention of this or that thing in the Scriptures, can be understood only so far as he himself has explained it, or afforded obvious grounds of explanation.

‘ If it be asked, how far are we to consider the Old Testament as *typical* ? I should answer without any hesitation, just so much of it is to be regarded as typical, as the New Testament affirms to be so, and NO MORE. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revelation ; and, of course, all that is not designated by divine authority as typical, can never be made so, by any authority less than that which guided the writers of the Scriptures.

‘ § 14. *Danger resulting from the spirit of multiplying allegories and types.* That sentiment, which through imprudence or want of knowledge fell from some of the ancient fathers, and was echoed by many of the Romish doctors, viz. that *some passages of Scripture have no literal sense* *, is dangerous beyond description. I presume they meant to affirm this of those passages which they did not understand. Such a sentiment has been recently defended by Wittius, on the Pro-

* By *literal* sense here, Ernesti means a sense not *allegorical* or *mystical* ; for to these *literal* is here opposed, and not to *tropical*, as it commonly is. There are a multitude of passages in Scripture, which have only a tropical meaning, and which, nevertheless, are neither *allegorical* nor *mystical*.

verbs of Solomon; and Thomas Woolston, taking advantage of this, has converted the narrations of our Saviour's miracles into mere allegories *.' pp. 36—39.

Art. III. *A brief Notice of some ancient Coins and Medals, as illustrating the Progress of Christianity.* By the Rev. R. Walsh, LL.D. M.R.I.A., late Chaplain to the British Embassy and Residence at Constantinople. 12mo. pp. 36. Plates. London, 1827. [Reprinted from the Amulet.]

IT is not long since our attention was called to a dissertation upon some coins of a city in Thessaly, which was not previously known to have existed†. Although of sufficient importance to have its coinage, its name had almost become lost to history. The boast of the poet, *monumentum ære perennius*, holds good of the pompous mausoleum, the flattering and treacherous marble; but the most imperishable record of all, perhaps, is the medal. It is astonishing what a world of history may be compressed within the circle of the rudest coin, and how a whole train of laborious argument and learned speculation may be either set aside, or superseded, by the discovery of one of these portable monuments, these circulating histories, which present as it were a silver key to unlock the dark chambers of the past. Could we snatch Mr. Foster's lazy pen out of his hand, we would strike off a few eloquent pages upon this tempting subject, which no other writer could so well do justice to. We had in our hands, a few years ago, a real Perkin Warbeck.—What a jade is history, that she never chose to tell us, that we were so near having him among our crowned heads; since, impostor or not, it is clear by this traitorous token, that he was to some extent backed in his pretensions.

The importance of these collateral documents, as illustrations of profane history, has not escaped the attention of the scholar and the antiquary; and the ingenious Editor of Calmet's Dictionary has laid the public under obligations, by the numerous plates of ancient medals and coins, given in the enlarged edition, with a view to shew the absolute and universal prevalence of idolatry, in ages subsequent to the introduction of Chris-

* This shews how dangerous it is, to set the adversaries of religion an example of perverting the interpretation of the Scriptures.'

† Transactions of the Royal Society of Literature. Articles 11 and 12.

tianity. The latest of those adduced, which date in the second and third centuries of the Christian era, 'demonstrate the power of the sword and of the magistracy to be still in the hands of the heathen. Not one bears any impress of Christianity; and yet', it is added, 'we know from other authorities, that the doctrine of the risen Saviour was rapidly spreading throughout these countries: it was prevailing against the opposition of prejudices, supported by the sanction of the deepest antiquity.' The plates we refer to, are valuable, not only as affording evidence of the truth of history, and a graphic representation of the prevailing idolatry, but as they illustrate to a great extent, the rites, customs, dress, and sometimes the natural history of the respective countries. There are also given, some plates of Jewish coins, and a dissertation on the Hebrew money, which are highly interesting.

From the point, however, at which the Editor of Calmet stops, in his numismatic illustrations, the Author of the present essay sets out. Not one of those given by the former bears any impress of the Christian religion, it being the Editor's object to shew the prevalence of heathenism up to the third century. The design of the work as a biblical dictionary, not an ecclesiastical history, scarcely admitted of Mr. Taylor's taking a wider range, even had he possessed the requisite materials. But it was perhaps due to the memory of that able and indefatigable illustrator of the sacred volume, to except him from the sweeping charge,—too just in its intended reference, but not applicable to such a man,—that no one has thought it worth his while to make coins and medals subservient to the illustration of the progress of Christianity, while great pains have been taken to illustrate by such means the histories of Pagan Greece and Rome. For whom this remark was intended, we are not left in any doubt.

'Pinkerton is particularly testy on this subject. Coins of the Byzantine emperors, he calls "utterly barbarous;" and says, that "the admission of a coin of that barbarous nation the Jews, is justly esteemed a disgrace to a cabinet." The only work on coins published in England before his Essay, was an ingenious little treatise by the Rev. Dr. Jennings. He unluckily noticed some Jewish and Christian coins; and Pinkerton says, he would "pass him over in silent contempt, as he is taken up with Jewish shekels and divinity, as in duty bound to pray!"—*Pinkerton on Medals*, vol. i. p. xiii.'

That the imbecile and irreligious prejudice of such a man should have had the slightest influence upon medallists, is indeed a circumstance at once disgraceful and deplorable. Yet, Dr. Walsh informs us, that 'this affected contempt' for Chris-

tian medals, enabled him to make a larger collection in the East, than he could have hoped to obtain, had he had more competitors.

The first two of the series of Roman coins here given, are of the reign of Diocletian. One is copied from a Diocletian in the collection of the king of France, and represents, on the reverse, Jupiter armed with a thunderbolt, and trampling a kneeling figure which is supposed to designate Christianity. The legend is '*Jovi Fulguratori.*' The other coin, given by the Continuator of Bandurus, exhibits a similar design, with a head of Maximian on the obverse. In support of this interpretation of the allegorical figures, Dr. Walsh cites two inscriptions given by Gruter, said to have been found on some beautiful columns at Clunia, in Catalonia. They are to the following effect: 'Diocletian Jove, and Maximian Hercules, August Cæsars, having increased the Roman empire in the east and west, and extirpated the Christians who were overturning the republic.' 'To Diocletian Cæsar, and Augustus Galerius, having every where extirpated the Christian superstition, and restored the worship of the gods.' 'It is remarkable,' adds Dr. Walsh, 'that Gibbon, who quotes Gruterus for other inscriptions, takes no notice of these.' As some apology for Gibbon, however, in this instance, it might be urged, that the genuineness of *copies* of inscriptions is always liable to suspicion. Gruter has given another inscription, said also to have been found in Spain, which extols Nero '*ob provinciam his qui novam generi humano superstitionem inculcabant purgatam.*' Scaliger and other learned men, and Mosheim himself, have expressed their doubts as to the authenticity and authority of this inscription, although the latter writer maintains the reality and general extent of the Neronian persecution, in opposition to Dodwell*. We have no wish to palliate the malignant unfairness of Gibbon, whose credulity is as striking on some occasions, in admitting evidence hostile to the character of the Christians, as are his caution and scepticism on the opposite side. It must be conceded, nevertheless, that the statements of even Eusebius are not always deserving of implicit credence; and the exaggerated accounts put forth with regard to the number of the several persecutions, and the numbers of the martyred, justify a degree of reserve and suspicion. It is always difficult to ascertain the accuracy of numerical calculations, which are generally very arbitrary. But,

* See Mosheim's Commentaries on the Affairs of the Early Christians. Vol. I. pp. 185, *et seq.*

if any dependence is to be placed on the inscriptions above given, they not only shew that Gibbon's credulity was unreasonable, but prove how little he is to be trusted. The inscriptions are said to have been found in Hispania Tarraconensis, a part of Spain in which the Jews are known to have been numerous, and no doubt the Christians also, for it was the seat of an active commerce. Datianus, the governor of Spain, is admitted to have zealously executed the sanguinary edicts of Diocletian and Maximian; and 'it can scarce be doubted,' Gibbon is forced to say, 'that his provincial administration was stained with the blood of a few martyrs.' Taking the number of ninety-two martyrs in Palestine, as specified by Eusebius, as the basis of his calculation, he is willing to allow something less than 500 to all Italy, Africa, and Spain, during the two or three years that he supposes the persecution to have lasted. This would give about 160 to each. Under the Romans, Spain is supposed to have contained a population of at least 40,000,000; and out of these, we are to suppose, that, under a furious persecution, originating in the edict of a most cruel and superstitious monarch, and executed by a governor hostile to the Christians, only 160 individuals perished! We say nothing now of Africa, where, in the Thebaïs alone, from 10 to 100, according to Eusebius, were executed in a day. This statement, Gibbon boldly sets aside by impeaching the honesty of the historian, accusing him of evasion and artful management. Mr. Gibbon thinks 150 martyrs enough for all Africa, including Alexandria and Carthage; and therefore, the Thebaïs cannot be supposed to have furnished above a third of that number—say fifty in ten years, instead of 100 in a day; a modest correction of a contemporary writer! But with regard to Spain; supposing the inscriptions given by Dr. Walsh to be genuine, (the silence of Gibbon is in their favour, and we know of no reason for doubting it,) their being found within the province of which Datianus was governor, renders it highly probable, that these columns were erected by the obsequious zeal of that enemy of the Christian faith. We must then suppose, that the extirpation of the Christians was thus ostentatiously commemorated in that country, on the strength of 150 individuals having been put to death. Further, the triumph of Jupiter the Thunderer, over the prostrate superstition which had spread itself over all parts of the empire, and through every rank in society,—a triumph which was deemed worthy of being celebrated on the coinage of the empire,—is to be resolved into the infliction of capital punishment on somewhat less than 2,000 persons throughout the eastern and the western world! This is Mr.

Gibbon's way of treating ecclesiastical history. Yet, he could admit the statement of Grotius, that, in the Netherlands alone, more than 100,000 of the Protestant subjects of Charles the Fifth suffered at the hands of the executioner.

The truth of Christianity is not implicated in the number of its martyrs; and were it even admitted, that 'the number of Protestants executed in a single province and a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire,'—it would prove only that Charles the Fifth and his viceroy were more execrable tyrants than Domitian or Maximian, and that greater atrocities have been committed in the name of Christianity, in consequence of the adulterous alliance of the civil and the spiritual power, than were acted in heathen times. It is 'a melancholy truth,' as Gibbon represents it, that the Christians—using that abused term in its popular sense—'have inflicted far greater severities on each other, than they had experienced from the zeal of infidels.' In other words, Papal Rome has been a more fierce and sanguinary persecutor of the saints of God, than Pagan Rome. And what is still more melancholy, Protestant England has trod but too closely in the steps of Catholic Italy and France; and had not civil liberty in this country interposed its broad shield over the people, the ecclesiastical sword would not have slumbered in its sheath. All this we admit, but not the malignant inference of our great anti-Christian historian. The same inspired volume that denounces the wrath of God upon the oppressor and persecutor, predicts the birth and reign of the lacertine monster, ecclesiastical tyranny. It is a trite but pithy remark; the corruption of the best things is the worst. It was no part of Gibbon's design, to trace to the deterioration of Christianity the evils committed in its name, or to shew how this deterioration kept pace with the destruction of civil freedom, to which the rise of ecclesiastical power so directly contributed. Philosopher as he was, he could leave out of consideration, every circumstance connected with the changes in the political condition of society, which might serve to throw light on the problem, how a system, pure, and merciful, and benevolent as the religion of Jesus, should become an occasion, and seemingly an instrument, of more cruelty, discord, and intolerance, than the worship of Jupiter, and Bacchus, and Cybele. Gibbon was in heart a pagan. His hero was Julian, and he regarded Christianity as an enemy.

The first Christian coin dates of course from the latter part of the reign of Constantine. For some time after his accession to the imperial throne, he adhered to the rites of heathenism,

and all his early coins bear the impress and inscription of Pagan worship, being frequently dedicated to Jupiter the Preserver (*Jovi Conservatori*), and other deities. Shortly after his conversion, he removed the seat of empire to Byzantium, where he ordered a new coinage to be struck, impressed with an emblem and legend alluding to the extraordinary circumstances related by Eusebius, as having led to his embracing Christianity. The coin of which Dr. Walsh has given an impression, represents, on the obverse, the bust of the emperor, surrounded with the legend, '*Flavius Valerius Constantinus, Perpetuus, Felix, Augustus.*' On the reverse, is the whole-length figure of the emperor, standing on the prow of a galley: in his right hand he holds a globe, surmounted with a rayed phoenix, the adopted emblem of his family; in his left is the *labarum*, or Christian standard substituted for the Roman eagle, inscribed with the monogram formed by the initials of Christ, X. P. Behind him is the angel of victory directing his course, and round the design is the appropriate legend, '*Felix Reparatio Temporum.*'

The next coin is a Constantius. On the obverse is the emperor's bust, and on the reverse, instead of the *labarum*, the monogram occupies the whole field, placed between the Greek alpha and omega, in allusion, apparently, to the titles indicative of the eternity of our Lord. The legend is '*Salus Augusti*'—the Salvation of Augustus; a simple and striking confession of faith, by no means countenancing the charge of a tendency to Arianism.

In the next plate, the head of the Apostate appears on a coin which exhibits on the reverse the Egyptian Apis, surmounted with two stars, with the legend, '*Securitas Reipublicæ*'. In another, the obverse exhibits a bust with rays issuing from the head, and round it the legend, '*Deo Serapidi*'; it is perhaps intended for Julian himself in that character. On the reverse is a whole-length figure of the dog-headed Anubis with the sistrum and caduceus; the legend '*Vota Publica*'.

In the coins of his successor, Jovian, the symbols of a base and degrading superstition, patronized by the 'philosophic' Julian, give place to the Christian symbol. On the reverse of the specimen, Jovian is seen on horseback, preceded by a soldier bearing the *labarum* surmounted with a cross, to which the emperor is pointing: behind him is an angel, with an olive branch in one hand, and with the other extending a crown towards the restorer of the Christian faith: the legend is, '*Adventus Augusti*'. Dr. Walsh has prefixed to this interesting little essay, a view of a temple now standing in the Island of Corfu, which appears to have been erected by this emperor du-

ring his very short but well employed reign. 'I cannot', he says, 'find any notice either of this temple or inscription in any author I have consulted; and I imagine they are now for the first time published. They are curious, as being one of the earliest edifices, perhaps, built expressly for Christian worship, and the only inscription extant which commemorates the circumstance.' The inscription is very perfect, and is on a tablet in the frieze over the gate. Dr. Walsh has given the original, with the following translation:

'I, Jovian, having powerful faith as the auxiliary of my attempts, have built this sacred temple to thee, blest Ruler on high! Overturning the heathen altars and shrines of the Greeks, I present this offering to thee, O King! with an unworthy hand.'

The next coin is of the reign of Theodosius the Great, the first emperor who surmounted the globe (the favourite imperial emblem) with the cross, intimating the triumph of Christianity over the whole earth. He seems, therefore, Dr. Walsh remarks, to have been the originator of the globe and cross, which other Christian monarchs, as well as our own, use, to this day, at their coronation. On the reverse of this coin, the emperor is seen robed, holding the *labarum* in his right hand, and the globe and cross in his left: the legend is, '*Gloria orbis terrarum*'.

Justinian was the first who introduced that fantastic modification of the Christian symbol which still continues to be distinguished, in the Eastern Church, by the appellation of the Greek cross. It appears on the reverse of his coins, standing on what seems meant for a pedestal of steps. On the obverse is the bust of the emperor, who wears a tiara surmounted with the cross, and holds in his right hand the cross-bearing globe.

The following coin is highly remarkable*. It is that of the atrocious and fanatical Justinian Rhinometus, who first introduced upon his coins the image of our Saviour; 'copied, it should appear, from a brazen statue of him over one of the churches, which was afterwards the cause of much tumult.'

'The obverse represents the bust of Christ, holding in his left hand his Gospel, or perhaps the Prophets, which he seems to be explaining by the pointed finger of his right hand: his head is crowned with rays. The legend, with a mixture of Greek and Gothic letters, *Jesus Christus, Rex Regnantium*—Jesus Christ, the King of Kings. On the reverse, the emperor is represented in barred vestments, his head surmounted with a common cross, and holding in his right hand the cross of Justinian. The legend, *Dominus Justinianus, Servus Christi*—Lord Justinian, a servant of Christ.

* This coin has been given by the Editor of Calmet, as 'the reverse of a medal of Constantinus.' Vol. III. p. 544.

‘ The excess of images and pictures, now introduced into the Christian Church, excited in no small degree the concern of those who thought them inimical to pure worship, and a violation of the commands of God ; a reformation, therefore, commenced in the Eastern church, similar to that which, many centuries after, took place in the Western ; which was warmly supported by the Emperor Leo.

‘ Leo II. called Isaurus, from the place of his birth in Asia Minor, was originally called Conon ; but took the name of Leo when crowned Emperor in 717.—He began his reformation by assembling a council of bishops and senators, who both concurred with him in the propriety of removing all images from the altars and sanctuaries of Christian churches. In this reformation, he was violently opposed by Gregory II. pope of Rome, who excited the Latin people to revolt against him, and influenced Germanus, the patriarch of Constantinople, to resist his authority. He exiled Germanus, and sent a fleet to reduce his revolted subjects in Italy ; but the fleet was lost in a storm in the Adriatic, and an earthquake at the same time devastated Constantinople : these two circumstances were assigned by his opponents as evidence of God’s anger against him. A sect of Christians at this time started up, who were called Iconoclasts or image-breakers. They entered the churches, and like Knox’s reformers, and Cromwell’s puritans, defaced or destroyed every image they met. The emperor and his ministers were supposed to favour these men, whose zeal often carried them beyond the bounds of discretion*. There stood over one of the principal churches, an image of Christ, held in high respect by the people. Not content with destroying the images of saints, they tore down this also, as an idolatrous exhibition. The Latin writers, as may be supposed, were loud in their condemnation of this impiety. They asserted that Leo had secret connection with the Arabs and Jews, and with an atrocious sect called Manichæans, prevalent in the part of Asia Minor where he was born, and that he acted with a view to extirpate Christianity altogether. He however persevered in his reformation till his death, which happened in the year 741.

‘ His son Constantine Copronymus persevered in the same course as his father had begun, till he had eradicated the traces of superstition, and restored the worship of the church to its primitive purity and simplicity. That their object was not to abolish Christianity, but to purify it, appears from their inscriptions and coins. They erased all impressions of the Virgin, and even of our Saviour as idolatrous ; but they retained every where the great sign of salvation, the cross.

* * The number of images destroyed on this occasion, is thus justly regretted by a Byzantine historian :—“ Under Leo the Isaurian many ancient statues were destroyed, and disappeared through his extreme folly.” The exceeding scarcity of sculptured remains of ancient art in Constantinople at the present day, is attributable as much to this cause as to the ravages of the Turks.’

‘ There stood till very lately in Constantinople, an inscription over the great gate of the palace called Chalces, strongly expressing their sentiments on this subject, and indicating that their hostility was not directed against a sacred emblem, but against the unworthy and degrading representation of the living God, by an idol of lifeless matter. Under a large cross sculptured over the entrance of the palace, were the following words:—

[We omit the Greek original.]

“ The emperor cannot endure that Christ should be sculptured, a mute and lifeless image graven on earthly materials. But Leo and his son Constantine have at their gates engraved the thrice blessed representation of the cross, the glory of believing monarchs.”

‘ Copronymus died in the year 775.

‘ The reformation in the Greek church continued with various success for more than two centuries. Leo V., called Armenus, was so eager to effect it, that he is strongly reprobated by the Latin writers, who say—“ he raged with every kind of atrocity against the sacred Catholic images.” He was assassinated at the altar, with the cross in his hand. Michael Balbus, however, allowed, in 820, the worship of images to every man’s conscience, but strictly prohibited their restoration in churches; till at length Theodora, during the minority of her son Michael III., replaced them—exhibiting, as the Latin historians say, “ a singular example of a woman who restored the worship of images.”

‘ The zeal of the reformers now abated, the constant reclamation of the clergy of the Latin church prevailed, and images were again generally introduced. Johannes Zemiscus slew the emperor Nicephoras Phocas in his palace, and was himself saluted emperor by his adherents, in the year 969; but the patriarch refused to confirm their choice till he had expiated his guilt. He therefore bestowed all his goods to the poor, and performed other penances, when he was at length accepted of. Among other acts of piety recorded of him, is the restitution of the statue of the Virgin. He had defeated the Bulgarians, who had made an inroad into the territories of the empire, and found among their spoils a chariot, on which he placed an image of the Virgin of great reputed sanctity, and made with her a triumphal entry into the city. This he deposited with great solemnity in the principal church, where it was kept like that of Minerva, as the great palladium of the state. This image he has represented on his coins, and was the first who introduced the practice. He also restored the image of Christ, being the first who devoted both the obverse and reverse to his image and inscription. He died by poison in the year 975.’

Dr. Walsh has given an engraving of a coin of Leo Isaurus, in which his head appears on the obverse, in place of the image of Christ introduced by his predecessor: in his right hand he holds the Greek cross. On the reverse are Leo and his son Constantine, both crowned. In the next, the coin of Johannes

Zemises, the image of Our Saviour re-appears on the obverse; the legend, Emmanuel; while the reverse represents the Virgin, her head surrounded with a *nimbus*, and her hands spread out, with the letters MP, ΘΥ, for ΜΗΤΗΡ ΘΕΟΥ, the Mother of God. This is the last of the series. From this time till the destruction of the lower empire by the Turks, the coins hitherto found have been very irregular and imperfect, containing either no legend, or merely an obscure monogram. The image of the Virgin maintained her place on the coinage. Few coins of the Comneni and Palæologi have hitherto been found, and none that are known to belong to the last Constantine.

The downward progress of superstition is strikingly exhibited in this brief numismatic history. The head of Christ is not, indeed, peculiar to the Greek coins. Among the Roman senatorian coins of the twelfth and thirteenth centuries, there is a gold medal, on the obverse of which Christ is depicted, holding in his left hand a book—not the Gospels, not the Prophets, but bearing this inscription, ‘The vow of the Roman senate and people: Rome the capital of the world.’ On the reverse, St. Peter is delivering a banner to a kneeling senator, with the name and arms of his family impressed on a shield*. We wish that Dr. Walsh would extend his present interesting essay, so as to comprise an account of all the known coins, Greek or Roman, of *undoubted genuineness*, which may serve to throw any light on ecclesiastical history. It is probable, that further inquiry would lead to the discovery of many coins and medals of this description, in public and private cabinets, notwithstanding the neglect with which he complains that the subject has been treated. In any future edition, it will be advisable to specify the metal of the coin. Gibbon informs us, that the first Cæsars were invested with the exclusive prerogative of coining gold and silver, while they are believed to have abandoned to the senate the baser metal of bronze or copper, on which ‘the emblems and legends were inscribed on a more ample field by the genius of flattery, and the prince was relieved from the care of celebrating his own virtues’. Some of the provincial coins carry this adulation to the excess of religious worship†. Subsequently to the time of Diocletian, the sole direction of the mint was assumed by the Roman emperors; but, after an interval of 800 years, it was claimed by the Roman senate, and tacitly re-

* Muratori in Gibbon, ch. lxix.

† Wheler mentions a medal of Perinthus, having on the obverse, the head of Septimius Severus, and on the other, a galley with its sails hoisted, with the legend Περινθίων Νεωκόρων, the Perinthians worshippers (of the Emperor).

nounced by the Popes. It would be desirable to ascertain at what period, and by what steps, the coinage of all descriptions of money became universally a royal prerogative, as it appears to have been long enjoyed by free cities.

It is impossible not to feel some interest in the inquiry, how far the portrait of Our Lord, which appears on these and other coins, perpetuates a traditional resemblance of higher antiquity. Dr. Walsh has given a copy of an antique medal, a specimen of which was found some years ago in the county of Cork, but a more perfect one came into his possession about the same time, obtained from a Polish Jew at Rostock, in Germany. On the obverse is the head of Christ, and on the reverse, a Hebrew inscription, without vowel points, occupying the whole field: the following is the translation:—‘The Messiah reigns: he came in peace, and, being made the light of man, he lives.’ This coin is said to have made its first appearance at Rome in the Pontificate of Julius II.; and the opinion of several learned writers is, that the original was not a coin, but a *tessera*, or amulet, struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Divine Master. The date is supposed to be indicated by the Hebrew letter (aleph) on the obverse, which represents the numeral 1, and is thought to intimate that it was struck in the first year after the resurrection. Many learned Jews to whom Dr. Walsh shewed the medal, concurred in this conjecture. That the letter was intended to convey this idea, may be granted, without admitting the genuine antiquity of the coin. It seems incredible that such a medal should have existed at so early an age, and not be referred to in any ancient documents. About the time of Constantine, portraits of Our Lord appear to have been in great request; and had this been known to exist, it would doubtless have been gladly adopted. The mosaics in the churches of Italy have preserved several: we know not how far they correspond to the one in question. Those on the coins of Justinian Rhinometus and Zemisces are quite different. The head on the Hebrew medal is conformable to the representation of our Saviour’s person, in the letter said to be sent by Lentulus to Tiberius. The hair is divided after the manner of the Nazarenes, plain to the ears, and waving on the shoulders; the beard is thick, not long, but forked; the bust fine, and the face has been pronounced beautiful. Dr. Walsh speaks of the medal as exhibiting a pensive sublimity in the air and character, exactly according with our ideas of the great prototype. Were the famous passage in Josephus regarded as genuine, it would render it not improbable that some portrait of Our Lord

was then extant. But if that be a forgery, a fictitious portrait might seem a natural counterpart to the pious literary fraud.

It is certain, that there has always existed a particular tradition concerning the figure and person of Our Lord; and Nicephorus, in his Ecclesiastical History, describes them 'after the images believed to have been painted by St. Luke.' Nicephorus, however, as the Editor of Calmet remarks, 'is too late to be much depended on; and so', he adds, 'are all representations of the person of Jesus.*' The only question seems to be, whether this medal has any claims to be regarded as an exception.

Ælius Lampridius relates, that Alexander Severus kept the representation of Christ with that of Apollonius, Abraham, Orpheus, and others; on which he makes the following remark:—"The mind shudders to think, much less to believe, that Pagans should preserve a representation of Christ, and his disciples neglect it."

But is it conceivable that, if a genuine representation existed, his disciples should ever have lost it through neglect? Does not the charge refute itself? And as we know that there were many pretended likenesses of our Lord, does not their variety disprove the claims of any one to authenticity? Eusebius relates, that many among the heathen had procured images of our Saviour and of his apostles, which were preserved by them in their houses with great care and reverential regard; and the Carpocratians, a celebrated Gnostic sect of the second century, exhibited, according to Irenæus, both statues and pictures of Christ, alleging that *Pilate* had caused a likeness to be painted of him†. The Emperor Tiberius is said to have cherished the intention to assign the statue of our Lord a place in the Pantheon, but the design was opposed by the senate. From these several facts or statements, it may be inferred, that ancient representations of the person of Jesus Christ were at one time numerous and current; but it is, we apprehend, almost equally clear, that none of them had the sanction of apostolic tradition or the consent of the Church Catholic. On the other hand, it may be admitted, that a general recollection of our Lord's person must long have been retained by his contemporaries, and perpetuated by tradition; and if an actual image was preserved in any shape, it was, perhaps, most likely to be in that of a portable medal, which should, as it were, tacitly assert the

* See Calmet's Dict. Art. Jesus; and Fragments. CCLXXX. Vol. iii. p. 543.

† See Mosheim's Comm. Vol. i. p. 158.

royal dignity of the King of Kings, and that in a manner least likely to offend the Jewish prejudices against sculptured and graphic representations, as well as best adapted for permanence, and most easily multiplied.

No truly Jewish coin that has come down to us, has any representation of either man, animal, or living creature upon it*; and it may, perhaps, be questioned, whether the Hebrew Christians would have approved of the image of our Saviour being thus preserved. To this, it may be replied; that the lawfulness of that exercise of Cæsar's prerogative, which stamps with his image the currency of his empire, is tacitly admitted by our Lord himself.—Matt. xxii. 20. Besides, the religious objection would not equally apply to this mark of homage to our Lord. The coins of the heathen might be regarded as idolatrous, not simply as bearing the image of the sovereign, but as setting forth in terms of adulation his pompous titles, which sometimes implied Divine honours. In many of the Roman coins, some patron deity is represented on the reverse; as, in the money of the Mohammedan nations, the names of God and the Prophet, and those of the twelve Imaums, are introduced. Ideas of religious homage and worship seem to have been very extensively associated with the honours of the coinage. This may explain the care bestowed upon the emblems and symbols of heathen or Christian worship, which alternately appear upon the coins above described. A coin or medal, then, would be regarded as a highly proper vehicle for a religious sentiment.

The Jews did not themselves exercise, so far as appears, any of the arts of painting, engraving, or sculpture. 'It is, therefore, very probable,' Calmet remarks, 'that, in minting their money, they employed Phenicians, who were accustomed to the engraving of coins and medals.' If we suppose this coin to have been struck by Tyrian Christians, accustomed to this mode of exercising their art, and to the use as well of the Hebrew as of the Greek character, it would account for its existence. Had it been struck in later times, it seems probable that the legend would have been Greek; and the *nimbus* would, no doubt, have surrounded the head of Christ, had it been the pious forgery of Greek Christians, as represented on the Byzantine coins. These considerations may be thought to have some weight on the affirmative side of the question relating to the authenticity of the medal. What further arguments, *pro* and *con*, are adduced by Theseus Ambrosius, Waserus, Alstedius, Hottingerus, Wagenseil, Leusden, Surenhusius, Rowland,

* See Calmet's Dictionary, Fragments, vol. iii. pp. 363—6.
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Jobert, and others who are enumerated by Dr. Walsh as having noticed it,—we must confess ourselves ignorant. If, as the last-mentioned writer seems disposed to admit, it be really the work of some Jew converted to Christianity, whether it be a genuine and authentic portrait or not, it must be pronounced one of the most curious and interesting medals which could engage the attention of an antiquary,—considered either as the production of Jewish art, or as a relic of Christian antiquity.

Whether it were desirable, if practicable, to recover an authenticated representation of the Son of Man in the form of his humiliation, will be questioned by many Protestant Christians. There is little reason to suppose that it would tend to strengthen, in the mind of any devout person, an attachment to the Saviour, or an impression of the moral beauty and glory of his character, by which he was demonstrated to be “the only begotten of the Father, full of grace and truth.” It is, indeed, more than possible, that the strong national cast of physiognomy by which our Lord’s affinity, “as concerning the flesh,” to ancient Israel, was doubtless attested,—would be an offence to the Gentile world. Christ is now, only to be spiritually known. And this sentiment may be considered as at least entering into the meaning of St. Paul’s declaration (although a different gloss has been given to it): “Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” * ‘*Sensus est,*’ says Calvin; ‘*Etiam si Christus ad tempus versatus fuerit in hoc mundo, et agnitus hominibus in iis quæ spectant ad conditionem præsentis vitæ; nunc alio modo cognoscendus est, nempe spiritualiter, ut nihil mundanum de ipso cogitemus.*’

There remains one solemn consideration connected with this subject, which the piety of the Editor of Calmet has not overlooked; and we shall conclude this article with citing the remark which introduces his ‘Fragment’ on the Portraits of Christ.—(Fragments. CCLXXX.) ‘We expect a time, when ‘He (the Prince of Peace) shall appear to all nations under ‘that illustrious character; and the humble form of the man ‘who had no personal beauty to attract applause, shall be lost ‘in the dignity and glory of his exalted station.’

* 2 Cor. v. 16.

- Art. IV. 1. *A Description of active and extinct Volcanos; with Remarks on their Origin, their Chemical Phænomena, and the Character of their Products, as determined by the Condition of the Earth during the period of their Formation.* By Charles Daubeny, M.D. F.R.S. Plates and Wood-cuts. 8vo. pp. 486. Price 16s. London. 1826.
2. *A Tabular View of Volcanic Phænomena, comprising a List of the Burning Mountains that have been noticed at any Time since the Commencement of Historical Records; or which appear to have existed at antecedent Periods: together with the Dates of their respective Eruptions, and of the principal Earthquakes connected with them.* By Charles Daubeny, M.D. F.R.S. Oxford.
3. *Considerations on Volcanos, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe; leading to the Establishment of a new Theory of the Earth.* By G. Poulett Scrope, Esq. Plates, and Wood-cuts. 8vo. pp. 301. Price 12s. London. 1825.
4. *Memoir on the Geology of Central France; including the Volcanic Formations of Auvergne, the Velay, and the Vivarais.* By G. Poulett Scrope, F.R.S. F.G.S. &c. Atlas of Maps and coloured plates. 4to. pp. 198. Price 3l. 3s. London. 1827.

IT is with this subject, precisely as it is with other inquiries connected with the phenomena of nature; nothing is more easy than to put together a series of superficial statements, and to found upon them the usual per-centage of vague and common-place speculation; while, on the other hand, there is nothing that requires a severer application, both of the analytic and the synthetic faculty, than an investigation of facts on an extensive scale, as the basis of clear systematic arrangement. It would be difficult, we think, to find a more striking illustration of this, than is supplied by a comparison of the volumes before us, with the only comprehensive work on the subject, previously existing, so far as we recollect, in the English language. In 1801, the Abbé Ordinaire, a French ecclesiastic resident in England, amused his leisure by the compilation of a ‘Natural History of Volcanoes.’ He was altogether unequal to a task of such extent and importance; and his labours terminated in the production of a book, popular and readable, indeed, but crude and superficial; solving no doubts, clearing up no obscurities, and leaving all the scientific portion of the investigation in complete abeyance. As a collection of facts, it was incomplete, even at the time of its publication; and the attempts at explanation add to the length only, not the value of the

work. As an evidence of the Abbé's incompetency to his task, it may be mentioned, that he had been, previously to his emigration, canon of St. Amable, at Riom, in Auvergne; a province affording a wide field for geological inquiry. Of the remarkable phenomena with which he was surrounded, he appears, however, to have taken the slightest possible cognizance: his notices are brief and negligent, and his local observation does not seem to have been more minute or accurate, than that of the rustic *cicerones* of those extraordinary tracts. Nor is the Author's good taste more conspicuous than his science. Having occasion to exemplify the astonishing distance to which ashes have been carried by the wind, after their projection from the crater of Etna, he states, that they have been known to reach the Egyptian port of Alexandria; 'a town,' as he, with exquisite *apropos*, informs his readers, 'the inhabitants of which have lately witnessed an event, that, though of a different kind, must have appeared to them quite as extraordinary. At the Eastern confines of Africa, on the 1st of August, 1798, they saw thunderbolts dart from the north-west of Europe, break suddenly over their shores, and in the course of a few hours, completely destroy a powerful navy, that rode at anchor before the town. I need not add, that the thunderbolts I mean, were those of Great Britain, directed by Lord Nelson'!!

The works now before us are of a very different order. They give the results of long, laborious, and specific investigation, conducted, to a considerable extent, among the very localities of volcanic action. A mere closet geologist is but a sorry authority even in matters of general science; and still less is he to be trusted where all is in apparent wreck; where the established arrangement of creation has been shattered into strange and bewildering disorder, by the most terrific agencies, while other processes, obvious only to the prepared and practised observer, have wrought changes more minute, but not less characteristic of Nature in her elemental operations. In the present instance, we have to do with men who have added actual inspection to scientific accomplishment. Skilful mineralogists, and accustomed to analysis and induction, they went forth to perfect their knowledge by extensive examination of every object that might tend to illustrate their favourite science. Dr. Daubeny, indeed, had projected a personal investigation of all the volcanic districts throughout the globe. With this view, he applied, if we understand him rightly, for a travelling fellowship; but it seems that, although a member of the university, there were difficulties in the way: whether real or punctilious, does not appear. Of whatever kind they may

have been, it is much to be regretted, that any obstacles should have been suffered to prevent an oppointment so entirely appropriate. An opportunity has been lost, and a fresh instance afforded of the absurdity of chaffering about forms and eligibilities, when major interests are involved. It is strange, too, that, among the men of hoards or of waste, the great landed proprietors, or the commercial *millionnaires* of this country, none can be found to patronize an enterprise of this kind. Fewer hundreds would be required for its prosecution, than thousands for the capricious purchase of some article of ostentatious decoration, on which the proprietor looks with a careless eye, and his visitors with but a momentary admiration. With such means, however, as Dr. Daubeny had at his command, he travelled over some of the more interesting and instructive ranges of volcanic territory within the limits of Europe. France, the Rhine, Hungary, Italy, Sicily, and the Lipari Islands, were explored with scientific accuracy; and the important results of his observations are given in a very clear and impressive manner, in the volumes under review.

Mr. Scrope is, we infer from various indications, a gentleman very much at his ease in point of worldly substance, and one of that rare class among fortune's favourites, who employ her liberalities in the advancement of knowledge. He, too, has journeyed far and profitably in quest of facts; and, although, perhaps, a little too hasty in his generalizations, his inferences are those of an eye and mind prompt to observe, and skilful in tracing and exhibiting the relations and combinations of natural objects.

'I had previously explored the volcanos of Italy and its islands, Vesuvius, *Ætna*, Stromboli, and Vulcano, and repeatedly traversed that band of territory on the western side of the Apennines, comprised between Santa Fiora in Tuscany and the Bay of Pæstum, which is known to have been the theatre of volcanic phænomena on a very extensive scale. The next step seemed to be the examination of Auvergne, and its neighbouring districts;—a country incontestably replete with the products of extinct volcanos, passing indeed as the type of this class of formations, and where they are peculiarly interesting from being found in immediate contact with, not only the (so called) primitive class of rocks, but that also which is supposed to have been last deposited, the tertiary and freshwater strata. For this purpose, in the beginning of June 1821, I established myself at Clermont, the capital of the department of the Puy de Dome, and from thence, as a central point, made excursions through the vicinity; successively transferring my head-quarters, as it became convenient, to the baths of Mont Dor, Le Puy (Haute Loire), and Aubenas (Ardèche). The plan I constantly pursued, and which experience fully confirmed as the best, was to explore my own way,

hammer in hand, with no other guides than a sheet of Cassini's map and a compass: I found it an unnecessary precaution to carry arms. The Auvergnat mountaineer is always eager to offer assistance, hospitable and respectful, in spite of his unconcealed astonishment at the apparent object of a geologist's researches. I do not indeed recollect ever meeting with difficulties, but once; when, having accidentally left my passport at Clermont, I was arrested by the *gens d'armes* of Besse, a small retired town on the Mont Dor; and, after a fruitless expostulation with a superannuated *Juge de Paix*, was imprisoned for the night, and marched off during the two next days by a circuitous route to Clermont. I mention this as a warning to any one who may, like myself, explore his way through any part of France, and imagine that a harmless geologist runs no risk of being mistaken for a conspirator, and made a prisoner of state.'

If any thing were wanting to prove the necessity of this patient and laborious collection and collation of materials on the very localities of their production, illustrations in abundance might be exhibited from the vagaries of the many idle and ingenious gentlemen who have, in the seclusion of their cabinets, taken an arm-chair survey of the wide field of geological speculation. They have invented 'Theories of the Earth' *ad libitum*—plausibly set forth, with principles and corollaries in all requisite form, and deficient only in the somewhat important quality of accordance with the facts and philosophy of the case. Whiston derived the *materiel* of creation from the atmosphere of one comet, and found the elements of destruction in the tail of another. Woodward suspended the principle of cohesion, and dissolved the whole terrene mass into a muddy matrix of organization. Burnet was a man of genius, and his '*Telluris Theoria Sacra*,' though its philosophy is worthless, as was proved by its unresisting fall before the masterly 'Examination' of Keill, will not, in the perusal, disappoint the reader who is to be gratified, in the absence of scientific accuracy, by eloquent composition and magnificent painting. We shall be excused for introducing in this place, a few sentences descriptive of volcanic phenomena. '*Quoad Montes ignivomos, his nihil habet terribilius hodierna natura; nihil quod magis percussit et terrorem incutit; sive mugiant et fremant intus, terramque concutiant; ut solent, sæpenumero; sive ruptis fornacibus exæstuent, flammæ globos et piceas nubes eructantes. Neque tantum flammæ et fumos eructant, sed etiam moles metallicas, et semiusta saxa, et candentium favillarum nimbos per vicinos agros, oppida, urbes, projiciunt. Quid dixi, per vicina loca? in regiones longinquas, et, si vera est historia, transmarinas, torquent sua ignita missilia. Disponuntur autem diversis locis et intervallis, per totum terrarum orbem, hujusmodi montes ignivomi, tanquam milites stationarii in suis præsidiis: ut eductis*

'aliquando, junctisque copiis, totam terram obruant et pessundent.' *

Dr. Burnet's 'Theory' covered the abyss with a superficial crust, constituting the exterior of the globe. At the Deluge this was broken up, forming the mountains by its fragments, and the seas by its collapse. Descartes and Leibnitz represented the earth as an extinguished and vitrified sun, first exhaling, and then condensing the vapours, which, in their present state, compose our oceans. De Maillet imagined the actual condition of the globe to be the result of the gradual secession of the waters which originally covered it. All animals were primarily inhabitants of this 'vast deep'; and man himself is nothing more than a civilized fish, having, by a slow adaptation of his habits to his new domicile, gradually laid aside his fins and tail. The sun, according to Buffon, supplied the elements of our planet, as well as those of his revolving system, through the concussion of a comet, which struck off from it a sufficient number of fragments to furnish him with his present satellites. 'Other writers,' observes Baron Cuvier†, 'have preferred the ideas of Kepler, and, like that great astronomer, have considered the globe itself as possessed of vital faculties. According to them, a vital fluid circulates in it; a process of assimilation goes on in it, as well as in animated bodies; every particle of it is alive; it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other according to sympathies and antipathies. Each kind of mineral has the power of converting immense masses into its own nature, as we convert our food into flesh and blood. The mountains are the respiratory organs of the globe, and the schists its organs of secretion; it is by these latter that it decomposes the water of the sea, in order to produce the matter ejected by volcanoes. The veins are carious sores, abscesses of the mineral kingdom; and the metals are pro-

* Dr. Burnet himself published a translation of the original Latin; and we had intended to cite his own rendering of the above passage. In this instance, however, as indeed throughout the work, his spirit seems to flag when he writes in English. In his version of this paragraph, he takes away the point and finish of the picture, by leaving out the personification of burning mountains as the soldiers of God, ready to rush forth to the destruction of a guilty world.

† In his valuable 'Essay on the Theory of the Earth,' as translated by Professor Jameson. This able treatise contains a complete demolition of the malignant reveries of Dupuis and Volney, who, taking for their text the celebrated Zodiac of Dendera, endeavoured to prove the falsehood of the Mosaic history. The Translator's notes are not always to our taste.

‘ducts of rottenness and disease, which is the reason that almost all of them have so bad a smell. More recently still, a philosophy which substitutes metaphor for reasoning, and proceeds on the system of absolute identity or of pantheism, attributes the production of all phenomena, or, which, in the eyes of its supporters, is the same thing, all beings, to polarization, such as is manifested by the two electricities; and denominating every kind of opposition or difference, whether of situation, of nature, or of function, by the title of Polarization, opposes to each other, in the first place, God and the universe; then, in the universe, the sun and the planets; next, in each planet, the solid and the liquid; and, pursuing this course, changing its figures and allegories according to its necessities, at length arrives at the last details of organic species.’

Crystallization — *detritus*, pressure, and caloric — the successive lapse of minor seas — the effects of immense tides — the accretion of meteoric stones — a traversing loadstone, shifting the centre of gravity — these and many other imaginations have been, at different periods, put forward by men of no mean name, as sufficient to account for the structure and vicissitudes of the earth. After all, however, that the vanity of human science has grasped at, and the restlessness of human curiosity achieved, we have not got beyond our first lesson: — “*In the beginning, God created the heavens and the earth.*” The matter is as simple as an infant’s task, if we will take the Creator’s account of his own work, but is pressed down with an atlas-load of difficulties, when we entangle ourselves with the “*oppositions of science falsely so called.*” We first make contradictions, and then, wondering at our own perverse ingenuity, set them down as insurmountable. We begin by multiplying fantastic obstacles, and finish by standing aghast at hinderances of our own invention. It is taken tacitly for granted, that we are so far in possession of the master-key of nature, as that there can remain no very important agents yet undetected by the keen and persevering researches of scientific men; whereas, there may exist active and interior elements, of which the operations now in view are but the faint and extreme vibrations. The central secrets of nature are as yet unviolated. We stand but on the threshold of the great temple of creation, and it may be the work of eternity to explore its mysteries.

From the peculiar character of their phenomena, it might have been supposed, that burning mountains would in all ages have obtained a specific attention, as calculated to throw much light on inquiries which have ever excited more or less of curiosity, though most frequently of a superficial or misdirected

kind. But the spirit of Pliny slumbered through a long succession of centuries. Investigators were content with pebble-hunting and metallurgy; and it has only been within our own times, that Nature has been traced to her deep and dangerous haunts, and resolutely questioned of her mysterious operations. Spallanzani, Dolomieu, Sir William Hamilton, and others, distinguished themselves by minute and well-conducted investigations of volcanic tracts, and treasured up a valuable collection of important observations for the use and guidance of their successors.

‘At this period WERNER made his appearance in the field of geology; and by the fascination of his enthusiasm, the novelty of his theories, and the apparent truth of the limited number of facts on which they were built, drew triumphantly after him the whole body of European naturalists, changed for a time the direction of geological research, and confined it to that series of formations which he was the first to point out. Werner unfortunately enjoyed no opportunity of studying the phenomena of active volcanos; and that he was totally unacquainted with their nature and effects, is evident from his supposing them analogous to the placid combustion of ignited coal-beds. From this cause, and in part perhaps from others, he seems to have entertained a contempt,—it might almost be said an antipathy to them. His numerous disciples, and those of the schools founded upon his system, inherited this aversion. They followed his example, in confining the effects of these extraordinary subterranean agents within the narrowest imaginable compass, and reducing to a comparative nothing the share they have had in the construction or derangement of the globe’s actual surface.’—*Scrope’s Memoir*.

A vigorous re-action has, however, taken place; and for some years past, this branch of natural philosophy has been diligently and successfully cultivated, and the results of the investigation will be found in the documents before us. We shall endeavour, as briefly as possible, to give a general view of their contents, without entangling ourselves in the controversies agitated among geologists. For ourselves, we feel no disposition to advocate extreme opinions on either side. We are inclined to view the present state of the science as an accumulation, rather than a classification of facts, and to think that matters are not, as yet, ripe for theory. Where knowledge is incomplete, no system that aims at any thing more than indicial arrangement, can be otherwise than injurious; it pre-occupies the mind, and disqualifies it for patient investigation and impartial decision.

Dr. Daubeny’s work retains its original form of lectures, four in number, as delivered before the University of Oxford. The first and second relate to volcanic regions actually visited by the Author. The third contains a general description of similar

tracts in countries beyond the range of his travels. The fourth gives a clear and intelligent statement of 'general inferences respecting volcanic phænomena.' The most interesting parts of the volume are those which contain the results of personal examination; and among these, we have been most gratified with the sections illustrative of the volcanic districts of Auvergne; an extensive and highly instructive range of country, exhibiting in all directions the wild disturbance of elastic fluids and fiery inundations, bursting through the superincumbent strata of the globe. To this tract, Mr. Scrope has devoted an entire memoir, with a distinct atlas of coloured views and sections. Mr. S., as we have before intimated, is an acute and ready systematizer; and this peculiarity manifests itself throughout his composition. He is not satisfied with collecting facts; but hastens with (as we think) somewhat too much of precipitation, to refer them to general principles. There is, however, nothing frivolous in these excursions from the beaten path. A vigorous mind manifests itself throughout; and, although the more calm and philosophic cast of Dr. Daubeny's Lectures is in better taste, and argues a sounder and more trustworthy discretion, it will be found a bracing exercise, to follow out Mr. Scrope's illustrations of the laws of volcanic agency, as given, with considerable detail, in the '*Considerations on Volcanos*.' If his *tranchant* tone is sometimes indicative of presumption, and his style is occasionally disfigured by affectation, these are faults which, if he be, as we imagine, a young man, time will correct.

'To those who now travel over the mountains of central France, and see on all sides marks of volcanic agency exhibited in the most decided manner, numerous hills formed entirely of loose cinders, red, porous, and scarified as those just thrown from a furnace, and surrounded by plains of black and rugged lava, on which the lichen almost refuses to vegetate, it appears scarcely credible that, previous to the last half century, no one had thought of attributing these marks of desolation to the only power in nature capable of producing them. This apparent blindness is, however, very natural, and not without example. The inhabitants of Herculaneum and Pompeia built their houses with the lavas of Vesuvius, ploughed up its scorix and ashes, and gathered their chesnuts from its crater, without dreaming of their neighbourhood to a volcano which was to give the first notice of its existence by burying them under the products of its eruptions. The Catanians regarded as fables all relations of the former activity of *Ætna*, when, in 1669, half their town was overwhelmed by one of its currents of lava.

'In the year 1751, two members of the Academy of Paris, Guettard and Malesherbes, on their return from Italy, where they had visited Vesuvius and observed its productions, passed through Montelimart, a small town on the left bank of the Rhone; and after dining with a party of *savans* resident there, amongst whom was M. Faujas

de St. Fond, walked out to explore the neighbourhood. The pavement of the streets immediately attracted their attention. It is formed of short articulations of basaltic columns planted perpendicularly in the ground, and resembles in consequence those ancient roads in the vicinity of Rome, which are paved with polygonal slabs of lava. Upon enquiry, they learnt that these stones were brought from the rock upon which the castle of Rochemaure is built, on the opposite side of the Rhone; and were informed, moreover, that the mountains of the Vivarais abounded with similar rocks. This account determined the Academicians to visit that province, and step by step they reached the capital of Auvergne, discovering every day fresh reason to believe in the volcanized nature of the mountains they traversed. Here all doubts on the subject ceased. The currents of lava in the vicinity of Clermont, black and rugged as those of Vesuvius, descending uninterruptedly from some conical hills of scoriæ, most of which present a regular crater, convinced them of the truth of their conjectures, and they loudly proclaimed the interesting discovery. On their return to Paris, M. Guettard published a memoir announcing the existence of volcanic remains in Auvergne, but obtained very little credit. The idea appeared to most persons an extravagance; and even at Clermont, a sagacious professor, who ascribed the volcanic scoriæ to the remains of iron-furnaces, established in the neighbouring mountains by those authors of every thing marvellous, the Romans, gained far more partizans than the naturalist. By degrees, however, the obstinacy of ignorance was forced to yield to conviction.—*Scrope's Memoir.*

These mountains admit, for the purposes of description, of an easy arrangement: the Monts Dome—the Mont Dor—the Cantal—with their respective dependencies, and a fourth district, comprising the ancient provinces of the Velay and Vivarais. Without attempting a minute or scientific account of these divisions, we shall endeavour to furnish a general notion of their distinguishing characteristics. The Dome mountain and its connected elevations, are in number about seventy, of all dimensions, independent of each other, and forming, with the accumulations of *scoriæ* and ashes, a high but irregular ridge, trending north and south, about eighteen miles in length, and two in width. These hills are all volcanic cones; and, with the exception of four or five, consisting of *trachyte*, they are made up of *scoriæ*, blocks of lava, lapillo, and pozzolana, with occasional masses of domite and granite. Their elevation from their base, varies from 500 to 1000 feet. They are covered with thin herbage, and partially with forests of beech. Their lavas have deposited over a considerable extent of surface, irregular masses of 'scoriform rock', suggesting the idea of a 'black and stormy sea of viscid matter' arrested and fixed in the moment of its wildest commotion. In the midst rises the 'giant of the chain', the lofty Puy de Dome. The Mont

Dor is formed by an aggregate of rocky summits, of which the highest attains an elevation of 6217 feet. From this groupe, the sides of the mountain slope away until they are lost in the plain. In their descent, they are deeply furrowed by the valleys of the Dordogne and Chambon, and more superficially channelled by a number of inferior water-courses, all originating near the top, and radiating to all points of the horizon. The Cantal is somewhat lower than the Dor, and resembles it in form, excepting that its sides are more regular in their declination, and the valleys are inferior in breadth. The fourth region, including the Velay and Vivarais, is of a more irregular and miscellaneous character. We have given this sketch of the volcanic districts of France, that our readers may have a general reference to the localities in question; but a definite and discriminating view of their specific characters would involve so much of minute and controversial statement, as would press inconveniently on our limits, and be quite unsuited to the requisitions of any but scientific readers. Those who may wish for ampler detail, will find it in Mr. Scrope's Quarto; while such as may desire a description at once succinct and satisfactory, are referred to Dr. Daubeny. Before we leave this part of our subject, we feel bound to notice a passage, in which Mr. Scrope, with more than his usual precipitancy, rushes to a hazardous conclusion; and to which a salutary corrective is applied by Dr. Daubeny. Having pointed out the signs of gradual and extremely slow operation which he apprehends to manifest themselves in these regions, Mr. S. finishes with the following flourish.

‘The time that must be allowed for the production of effects of this magnitude, by causes evidently so slow in their operation, is indeed immense; but surely it would be absurd to urge this as an argument against the adoption of an explanation so unavoidably forced upon us. The periods which to our narrow apprehension, and compared with our ephemeral existence, appear of incalculable duration, are in all probability but trifles in the calendar of nature. It is geology that, above all other sciences, makes us acquainted with this important, though humiliating, fact. Every step we take in its pursuit, forces us to make almost unlimited drafts upon antiquity. The leading idea which is present in all our researches, and which accompanies every fresh observation, the sound which to the ear of the student of Nature seems continually echoed from every part of her works, is—

‘Time!—Time!—Time!

‘At least, since, by a fortunate concurrence of phenomena, we are enabled to prove the valleys which intersect the mountainous district of central France to have been for the most part gradually excavated by the action of such natural causes as are still at work,

surely it is incumbent on us to pause before we attribute similar excavations in other lofty tracts of country, in which, from the absence of recent volcanos, evidence of this nature is wanting, to the occurrence of unexampled and unattested catastrophes, of a purely hypothetical nature!—*Scrope's Memoir*.

Mr. Scrope has been taking a lesson from the Brazen Head. As argument, or argumentative statement, his inferences are as unsubstantial as they are positive. From one class of facts, and one order of agents, he assumes the whole; and the only real result is a fresh illustration of the narrowing influence of system. Without involving ourselves in the circuitous movements which would be necessary to give tangibility to this reasoning, we shall cite Dr. Daubeny's more comprehensive view of the same phenomena. Mr. Scrope's deductions appear to coincide completely with those of his friend M. Bertrand Roux; and Dr. D., after a reference to this gentleman's 'excellent description of the environs of Puy,' proceeds as follows.

'From his statement it would appear, that the basaltic rocks of this neighbourhood are of very different ages, though I cannot admit that we are justified in estimating their relative antiquity by comparing together the depth to which the several parts of this formation have been worn away. M. Bertrand Roux himself furnishes us, in my opinion, with a convincing proof, that the effect has not been dependent on the longer or shorter continuance of causes now in action, when he mentions that the rock on either side of the old Roman roads, none of which can be less than 1300 years old, has undergone since that period scarcely any sensible decay. Instead, therefore, of considering with M. Roux the amount of the destruction that has taken place in different parts of the formation, a sort of chronometer to assist us in determining their relative age, I should rather adopt the *converse* of the proposition, and argue that the time required would, according to his own shewing, have been so immense, that we are in a manner driven to suppose the effect to have been brought about by causes differing in their mode of action from those at present in operation.

'The conclusion arrived at by either process of reasoning corresponds, however, in assigning to the volcanic products alluded to a very remote antiquity; for whilst M. Bertrand Roux is bound to suppose them as much older than the Roman roads, as the whole amount of the degradation they have experienced exceeds that which has taken place since the date of the latter, my conclusion leads me to place their formation at an epoch at least somewhat more remote than that of the last general revolution which has affected the face of our planet.

'A limit, on the other hand, is set to the age that can be assigned to this volcanic breccia, by the circumstance of its being superposed on strata containing fresh-water shells and bones of mammalia simi-

lar to those of the basin of Paris. Hence, the eruptions to which the materials of this tuff owe their existence, though anterior to the period at which the valleys were excavated, must date from one subsequent to the formation of the tertiary rocks found in that neighbourhood.'—*Daubeny. Description.*

In further counteraction of Mr. S.'s peremptorily affirmed hypothesis, we shall cite an additional opinion; and it shall be that of an authority which, in all such inquiries, must be held of peculiar weight. Baron Cuvier, from whom we have already borrowed illustration, gives an unhesitating decision in favour of a great and comparatively recent revolution, to which the globe has been subjected. And let it be observed, that Dolomieu, to whom he refers in the first sentence, was thoroughly and practically conversant with volcanic phenomena.

'I agree, therefore, with MM. Deluc and Dolomieu in thinking, that if anything in geology be established, it is, that the surface of our globe has undergone a great and sudden revolution, the date of which cannot be referred to a much earlier period than five or six thousand years ago; that this revolution overwhelmed and caused to disappear the countries which were previously inhabited by man, and the species of animals now best known; that, on the other hand, it laid dry the bottom of the last sea, and formed of it the countries which are at the present day inhabited; that it is since the occurrence of this revolution, that the small number of individuals dispersed by it have spread and propagated over the newly exposed lands; and consequently, that it is since this epoch only, that human societies have assumed a progressive march, that they have formed establishments, raised monuments, collected natural facts, and invented scientific systems.'—*Cuvier's Theory of the Earth.*

We might occupy many pages with the history and description of burning mountains, and, after all, fail to convey an adequate notion of a subject which demands elucidation on a far more extended scale than Reviewers can afford to give. To all who desire to possess a view of the subject, at once compressed and complete, we strongly recommend the Lectures of Dr. Daubeny. But before dismissing the present topic, we must notice the opinions advocated in the works on our table, concerning the causes of volcanic action. Mr. Scrope, assuming what cannot by any means be considered as ascertained, that the temperature of mines increases with their depth, concludes 'that the interior of the globe, at no great vertical distance,' is intensely hot, and that this central heat is continually transmitting supplies of caloric to the surface, by the aid of accidental vents or conducting substances. This caloric be-

comes concentrated in subterranean masses of lava, and, in his own words,

‘ There can be little doubt that the main agent in all these stupendous phenomena, the power that breaks through the solid strata of the earth’s surface, elevates lavas to the summits of lofty mountains, and launches still higher into the air the shattered fragments of the rocks that obstructed its efforts, consists in the expansive force of elastic fluids struggling to effect their escape from the interior of a subterranean mass of *lava*, or earths in a state of liquefaction at an intense heat. It is also scarcely to be questioned, that, these aeriform fluids are generated in the lava by means of its exposure to the intense heat which produces its liquidity. In other words, that this substance exists in a state of either temporary or continual ebullition.’

He illustrates this by a very interesting description of the operations of Stromboli, as observed by himself.

‘ The actual aperture of this volcano, at the bottom of its semi-circular crater, is completely commanded by a neighbouring point of rock, of rather perilous access, from whence the surface of a body of melted lava, at a brilliant white heat, may be seen alternately rising and falling within the chasm which forms the vent of the volcano. At its maximum of elevation, one or more immense bubbles seem to form on the surface of the lava, and rapidly swelling, explode with a loud detonation. This explosion drives upwards a shower of liquid lava, that, cooling rapidly in the air, falls in the form of scoriæ. The surface of the lava is in turn depressed, and sinks about twenty feet, but is propelled again upwards in a few moments, by the rise of fresh bubbles, or volumes of elastic fluids, which escape in a similar manner; and it is evidently this incessant evolution of aeriform substances, in vast quantities, which preserves the lava invariably at so great an elevation within the cone of Stromboli, and constitutes the permanent phenomena of its eruptions.’—*Scrope. Considerations on Volcanoes.*

Dr. Daubeny prefers the hypothesis which has been founded on the discoveries of Sir Humphrey Davy respecting the metallic bases of the earths and alkalies. As the solid constituents of the globe are proved to contain an inflammable principle, and to derive their actual state from its combination with oxygen, it seems probable, that, at a depth below the surface sufficient to exclude the contact of atmospheric air, they may retain their primary unoxidised condition. If water find admission to them under these circumstances, gas must be evolved; heat will be generated; and every agent necessary for the production of volcanic phenomena will be in full activity. After an able examination of ascertainable facts, Dr. Daubeny thus sums up:—

'It has been shewn, that volcanos usually take place in situations, in which the element calculated to excite the combustion was largely present; that the aeriform fluids given out are such as would be generated by the chemical action superinduced by its presence; that the nucleus, as well as the products of a volcano, are of a nature likely to result from the action of heat upon the constituents of the nearest rocks we know of, to the seat of the action; that the character of the unaltered masses ejected, favours such an opinion; and finally, that the phenomena themselves indicate a cause at once deeply seated, and of wide extent.'

Mr. Scrope's Atlas is extremely valuable, but a little more skill in drawing would have added greatly to its interest, without injuring its accuracy. After all, in these cases, projection is better than perspective, and diagram is more distinct than picture. A map may be much more minutely detailed than a view: it allows of the most accurate definitions of streams of lava, and lines of elevation; and where it fails in the expression of superposition, sections may supply the deficiency.

Art. V. *A Treatise on those Diseases which are either directly or indirectly connected with Indigestion*: comprising a Commentary on the principal Ailments of Children. By David Uwins, M.D. 8vo. pp. 290. London. 1827.

THIS interesting treatise presents itself to us for review, under circumstances somewhat embarrassing. Such of our readers as may give themselves the opportunity of making acquaintance with its details, will recognize a somewhat more than accidental resemblance between a part of its contents, and those of certain articles on the same subject, which have rather recently made their appearance among our own lucubrations. It would be both unfair and unwise to conceal this, even were there any motive for the evasion; but we feel it also right that this partial anticipation, advantageous as it may have been to us, should not be allowed to interfere with the favourable criticism due to a meritorious and valuable production. It will, however, of necessity, make our comment exceedingly brief, and at the same render it expedient to abstain altogether from citation.

Half a century ago, the good and gullible people of England yielded implicit obedience to the canons of the humoral pathology; and the patient applied for medical aid in the very language of Touchstone's challenge—'put me to my purgation'. Nervous disorders next plagued the nation. Cathartics gave way to tonics; alteratives and drastics yielded to chalybeates; one set of hard names was ousted by another set of hard names;

all spirits were 'depressed', and every system was 'shattered'; until, in happy hour, Indigestion and blue-pill came to relieve this monotonous lamentation, and to cheer a 'sinking' realm with variety of woe. We are now all stomach. The digestive organs are fearfully predominant. Hepatic torpor is creeping over every sense. The good old couple, Eating and Drinking, have been divorced *a mensa*; and whether they will ever 'come together again', it is impossible to say. For our own parts, we are not yet infected; we drink moderately at our meals, and shall continue to do so, until we have acquired the habit of eating our meat raw. So long as we exhale, by cookery, the juices of our proper food, we shall think it expedient to throw in, *ab extra*, a fair proportion of liquid in aid of the salivatory excretions, and the masticating process.

We have every possible sentiment of respect for the medical profession. We have experienced, in trying circumstances, the skill, liberality, and devotedness of its practitioners; and we would not be misunderstood as intending to treat with levity the speculations which ingenious men have applied to the theory of their noble art. But we cannot help, in common with many enlightened individuals in 'the profession', regretting the tendency to excess in these matters. We think that there is discernible in all this, somewhat of an inclination to depart from the plain, practical, Hippocratic path, and to waste in systematizing processes, those exertions which should be directed to a vigilant observance of the specific, though variable, elusive, and often baffling, phenomena of disease. Extremes meet; and, although theory and empiricism may seem to be the furthest links of either end of the chain of science, they seem to have a magnetic tendency to approximation.

A partial counteractive to these injurious excursions is, we have no doubt, supplied by the different medical societies of the metropolis. We have never found their discussions conducted in any other way than with much talent and right feeling. Facts have been stated and sifted, inferences made and questioned; but the challenge has always been given with urbanity, and accepted amicably: the debate has been carried on with spirit, but without acrimony, and, where it has not resulted in general agreement, important illustration has been elicited, and something added to the common stock of science. No quarter is ever given to quackery, and an evident anxiety prevails, to advance the interests of the profession, on legitimate and permanent grounds.

But the most effectual corrective of the mischievous and absurd theorizing to which we are now alluding, will be found in publications such as that which now lies before us.

Judicious and dispassionate, influenced neither by fashion, prescription, nor authoritative names, its Author takes a clear, practical, and comprehensive view of his subject, in a way which, without sacrificing scientific character to popular adaptation, is perfectly level to the apprehension of well-informed readers, in all classes of society. We know of no other book which will put an inquiring individual so completely in possession of all that it is desirable to know on this important subject, whether in regard to symptoms, or their proper treatment. The anatomy and physiology of the digestive system is accurately and very distinctly described, and the derangement of the organs is traced, through all its varieties, to its final termination. Intelligible directions are given both for prevention and cure, and the promise of the title-page is fully kept.

Without wishing to recommend the very dangerous habit of dabbling in medical practice, we think it highly desirable, that men of education should make themselves acquainted with its general principles and its more simple *formulae*. Frequent occasions will present themselves, in which a little well-applied knowledge of this kind may prevent the formation of disease, or check its progress, and turn aside its deathward course. Works like the present will promote this desirable object. By giving correct notions on vital points, they expose the fallacy of empirical treatment, and enable us to discriminate between the pretender and the enlightened practitioner. All such publications, when, as in the instance before us, they advocate sound principles, and communicate wholesome instruction, shall have our cordial commendation.

Art. VI. *The Keepsake for 1828.* pp. 312. 21 Plates and Vignettes. Price 21s. in Silk.

IN our last Number, we supplied our readers (so far as the specimens then within our reach would enable us) with the means of making their election among the varieties of art and literature, which decorate the Amulets and Forget-memots of the present year. We now redeem our promise, that we would give in 'another place,' a few general observations on their respective embellishments as works of Art. There is somewhat too much of a disposition on the part of some of their Editors, to occupy higher ground, in this respect, than they are fairly entitled to assume. Some of the designs are of conspicuous excellence; but the majority are, we must say, very much of that class which, though it may gratify the eye for a moment, will hardly command a second glance. Our remarks will be, like their subject, brief and desultory.

Stothard, that green-aged old man, an exquisite mixture of Raffaello and Watteau—of the brilliancy of the sparkling Frenchman, with the rich simplicity and magic line of the Italian—deserves our first attention. The *Bijou* contains a clever engraving from his exquisite ‘*Sans Souci*,’ a happy adaptation of a scene in the grounds at Hafod, peopled by gay groupes of donnas and cavaliers, which, in grace, beauty, and variety, it is impossible to go beyond. There is another picture, in which Queen Elizabeth, Shakespeare, and Essex are introduced, that is indebted, so far as we can judge, to the inexpertness of the engraver, for its total failure. The little head-pieces in the same publication are touched in a light but spirited way, of which he alone seems to possess the secret. In the *Keepsake*, there is a subject delightfully engraved by Heath, ‘the Enchanted Stream,’ which is a repetition, with alterations, of a similar subject, painted by the same artist, for the illustration of Boccaccio’s *Decameron*. There are ten of these decorations, rivalling each other in beauty; and the engraver, Augustus Fox, though he has failed a little in delicacy of burin, has evidently felt the beauty of Stothard’s design, and the playfulness of his line. ‘The Broken Pitcher,’ in another of the *Annals*, has a figure of a rustic girl, in a peculiar but beautiful attitude, just such as D’Urbino would have painted, had he treated the same subject. ‘Death in the Kitchen,’ in the *Forget-me-Not*, is a pleasing print.

The *Bijou* has two engravings from Sir Thomas Lawrence, of which if we were to express our admiration in adequate terms, half of our readers would indulge in a smile at our expense. The ‘Child and Flowers,’ is, in its kind, perfection, excepting that the ‘Boy and Dog’ is better. The first exhibits a sweet, dark-eyed girl, in a careless, but well chosen attitude, with her rich and fashionable dress disordered by the active sports of childhood, *making a lap* for the flowers she has just plucked. The second represents a fine, spirited infant in a position which is, if we mistake not, essentially the same with that of Raffaello’s *Jonah*. No man knows better how to adapt a hint to his purpose, without impeachment of his originality, than Sir Thomas. Both these prints are excellently engraved by Humphreys. In the same publication is a beautiful female head, also by the President; but there seems to have been some failure in the graving about the lower part of the face. The portrait in the *Keepsake*, by the same admirable artist, is an ornamental production; but we should have preferred a different style of beauty in the countenance.

The *Bijou* has an interesting engraving from Wilkie’s well-known fancy-picture of Sir Walter Scott and his family.

We are glad to see Chalon coming forward in this way. The subject in the *Souvenir*, from Beaumarchais' *Mariage de Figaro*, is full of expression. Never was a story better or more characteristically told; and the engraver has realized, with much skill, the peculiar manner of the artist. In the 'Ruby' of the Philippine Isles, the tale is coarsely told; the female's countenance is disgustingly expressive of her profession, and though we admire the talent of the designer, we cannot praise the selection that consigned his work to the burin. The *Keepsake* has a clever subject from the same pencil;—Louis XIV. kneeling at the feet of La Vallière. The gorgeous attire, with all its flounce and flutter, the theatrical attitudes of the personages, and the architectural accompaniments, are all in grand costume; and *Louis Quatorze* was never more himself than in the lively draught before us. The plate is admirably engraved by Charles Heath, who is also, as we should have mentioned, the burinist of the 'Enchanted Stream,' and who has exhibited his distinguished talents to great advantage in others of the subjects under our eye. He has been highly successful in his spirited translation of Howard's well known 'Hylas.'

Our old favourite, Smirke, never equalled in his own peculiar line, has given two good specimens of his talent; the 'Rivals,' and the 'Triumph of Poetry,' excellently rendered by William Finden and Ambrose Warren. The first is in the *Keepsake*; the second, in the *Forget-me-not*.

Stephanoff has contributed two exceedingly pleasing subjects to the *Keepsake*.

Westall does not shine this year. Corbould, though always correct and never offensive, is seldom original or piquant. His *Death and Glory* print, the 'Dying Warrior,' in the *Pledge of Friendship*, is one of his best designs.

Mr. Wood promises well, but he has much to do before performance. His 'Psyche' is hard and unfeeling. His 'Sylph' is better. Mr. Wright's accompaniments are better than his figures. His lady and cavalier are an ugly couple, and his dancing girl is sadly deficient in *sveltezza*.

Pickersgill's 'Oriental Love-letter,' in the *Bijou*, is a well conceived picture. Thomson's 'Booroom Slave,' by E. Finden, in the *Forget-me-not*; is a beautiful figure, and an exquisitely finished print. There is in the *Friendship's Offering*, a sort of pendant to this, but still better; the 'Captive Slave,' a striking portraiture of a negro in prison, by the same engraver, from a painting by Simpson.

There are some good landscapes. Turner's 'Florence,' in the *Keepsake*. Martin's 'Sadak,' perhaps his best picture, in

the same; and his 'Seventh Plague of Egypt,' in the Forget-me-not. Prout's 'Rialto,' in the same work; and Linton's 'Grecian Armament,' in the Souvenir.

We had nearly forgotten two peculiarly interesting subjects in Friendship's Offering; the 'Villeggiatura,' a sort of *Fête Champêtre*, by Bone, and 'Titian's last Picture,' by the same promising artist, who is absurdly characterised in the book as uniting the nature of Stothard with the elegance of Watteau. He does what is far better; he paints from his own mind, and in his own style.

The Amulet has a fine Vandyke, and the Souvenir has, for its frontispiece, a well-conceived subject from Leslie; 'The Duke and Dutchess reading Don Quixote'; though the lady is neither handsome nor stately.

We drew so largely on the contents of some of these works, in our former article, that we must be very sparing in quotation. The Bijou will be found fully equal to its competitors, as regards the names of contributors. Among these, are Dr. Southey, S. T. Coleridge, James Montgomery, Mrs. Hemans, L. E. L., James Hogg, Horace Smith, Charles Lamb, Allan Cunningham, T. Hood, &c. The prose contributions are decidedly the best. 'Jessy of Kibe's Farm', is a very touching tale. 'Essex and the Maid of Honour', would have done no discredit to the Author of Waverley; and the 'Sketch from Life,' is admirably executed. 'Sans Souci,' by L. E. L., is spirited and elegant. 'The Hellweathers', by N. T. Carrington, is a beautiful and pathetic descriptive poem. Mr. Hood has struck some brilliant sparks out of the old armour he hammers on; but he cannot help, as usual, playing with edge-tools, and rattling the cross-bones in our ears. We find no poem that will suit us, but the following delightful stanzas.

' THE CHILD AND FLOWERS.

' Hast thou been in the woods with the honey-bee?
Hast thou been with the lamb in the pastures free?
With the hare through the copses and dingles wild?
With the butterfly over the heath, fair child?
Yes: the light fall of thy bounding feet
Hath not startled the wren from her mossy seat;
Yet hast thou ranged the green forest dells,
And brought back a treasure of buds and bells.

' Thou know'st not the sweetness, by antique song
Breathed o'er the names of that flowery throng;
The woodbine, the primrose, the violet dim,
The lily that gleams by the fountain's brim:

These are old words, that have made each grove
A dreamy haunt for romance and love ;
Each sunny bank, where faint odours lie,
A place for the gushings of poesy.

‘ Thou know’st not the light wherewith fairy lore
Sprinkles the turf and the daisies o’er.
Enough for thee are the dews that sleep
Like hidden gems in the flower-urns deep ;
Enough the rich crimson spots that dwell
Midst the gold of the cowslip’s perfumed cell ;
And the scent by the blossoming sweet-briars shed,
And the beauty that bows the wood-hyacinth’s head.

‘ Oh ! happy child in thy fawn-like glee !
What is remembrance or thought to thee ?
Fill thy bright locks with those gifts of spring ;
O’er thy green pathway their colours fling ;
Bind them in chaplet and wild festoon—
What if to droop and to perish soon ?
Nature hath mines of such wealth—and thou
Never wilt prize its delights as now.

‘ For a day is coming to quell the tone
That rings in thy laughter, thou joyous one !
And to dim thy brow with a touch of care,
Under the gloss of its clustering hair ;
And to tame the flash of thy cloudless eyes
Into the stillness of autumn skies ;
And to teach thee that grief hath her needful part
Midst the hidden things of each human heart !

‘ Yet shall we mourn, gentle child, for this ?
Life hath enough of yet holier bliss !
Such be thy portion !—the bliss to look
With a reverent spirit, through Nature’s book ;
By fount, by forest, by river’s line,
To track the paths of a love divine ;
To read its deep meanings—to see and hear
God in earth’s garden—and not to fear !’

We like every thing in this but the limping, slip-shod measure, which we defy even Mrs. Hemans to make either musical or graceful. It puts us in mind of a bad performer continually breaking his time.

The Contributors to the Keepsake are anonymous. This course, we are told, has been adopted, ‘ partly from a regard to the wishes of individuals, which prevented the divulgement of names in some instances, and partly from an inclination to risk the articles on their own merits, unaided by the previous reputation of the writers.’ There is something to be said *pro*

and *con* in this matter. With regard to the inclination of the anonymous Editor to conceal the names, we give him the credit of ingenuity for thus making a merit of the sort of necessity laid upon him by those contributors who were either too proud or too humble, too well known or too little known, to render such publicity an object or a gratification. We must admit that the best things in the rival publications, are not uniformly those to which the most popular names are appended. To secure an *advertisable* list of contributors, an Editor is under considerable temptation to put up with very indifferent articles. Some of the contributors are at once too good-natured to refuse their aid, and too indolent to exert themselves. Others may have no objection to open their portfolio, but they may dislike to see their names placarded, or may be fastidious as to the company in which they appear. The number of these annual publications, and the recurrence of the same names in each, must tend to generate some degree of this feeling. Still, one of the most pleasing and attractive features of these literary *albums*, has been, the brilliant constellation of names which they have exhibited; and we are much mistaken if the public suffrage do not prove to be in favour of the plan from which the Editor of the *Keepsake* has ventured to deviate.

The volume before us aims at little above an 'elegant lightness' appropriate to the object of the work, which is, 'to render the union of literary merit with all the beauty and elegance of art, as complete as possible.' Art certainly here takes the lead, and Poetry is the handmaid of her younger sister. Turner's 'Florence' is illustrated by the following lines.

'Florence! from the mountain's brow,
I have won thy beauties now;
From the woody Apennine,
Florence! I have made thee mine.

All thy waving cypress-trees,
Domes and graceful palaces;
All thy river and thy rills,
City of a thousand hills!

'These are thine; but where are they,
Thy merchant kings of noblest sway?
They have fled, and left behind—
What? the freedom-seeking mind?
Hearts in which is shrined for thee,
The altar-flame of liberty?
All that marks the good and brave?
No! a half unfinished grave.

'Vallombrosa's sacred shrine,
Shadowed by the giant pine;

Fiesole's romantic height,
 With its swelling dome elate;
 Arno, too, I see; but where
 The sounds that once were thrilling there?
 Broken is the Tuscan lute:
 Listen! all its strings are mute.

'Bright thy sky, and rich thine earth,
 Why has man forgot his birth?
 Not ev'n babbling Echo dare
 Reply to Freedom's loud despair.
 All the splendid past is vain;
 Its light shall never wake again.
 Mouldering ruin o'er thee falls,
 City of a thousand halls!

The Cook and the Doctor, whether by the Author of Whims and Oddities, or by Horace in London, is extremely clever in its way—highly seasoned with puns and well garnished with rhymes *à la Smith*. The following translation of a beautiful Ode by Theodore Körner, the German Alcæus, is both interesting for its subject and author, and for its felicitous and musical versification.

- 'Silence now the close of day presages,
 Redder sinks the sun's expiring glow;
 Many a rising thought my heart engages
 In the shade your wreathed branches throw.
 Mighty witnesses of other ages!
 Green ye flourished centuries ago!
 In these limbs of giant mould appears
 The deathless record of departed years.
- 'Low is many a work of glory lying;
 Death the fair has withered, dimmed the bright;
 I can find, where yonder gleams are dying,
 Man's sad emblem in the fading light.
 You, on prouder strength than his relying,
 Live in Ruin's and in Time's despite;
 And the breeze through your old boughs which sighs,
 Tells how greatness Death and Time defies.
- 'And ye have defied them;—proudly blooming,
 There ye speak your challenge to them both:
 Never way-worn man, his staff resuming,
 But to leave your friendly shade was loath.
 Winds to death your leafy honours dooming,
 Do but foster your majestic growth.
 Leaves more plenteous Spring shall raise from those
 Swept by Autumn to their rich repose:—

‘ Types of the strong faith of a constant nation,
Which flourished once beneath a happier fate ;
When, with Death’s glad and willing consecration,
Patriots founded first each infant state.
But why renew the strain of lamentation,
Which all must raise alike, all raise too late ?
First, dearest land of all this earth can show,
Thy oaks still bloom :—my country ! thou art low.’

We might almost venture to affix the initials T. C. to these spirited stanzas. They either are his, or ought to be.

With regard to the tales, romantic or humorous, and dramatic dialogues, we shall content ourselves with saying, that some of them are sufficiently clever and amusing. More than this, it is unnecessary to say. It were useless to condemn what we might not be able entirely to approve of; and as the cravings of the imagination must be supplied in this day of intellectual luxuries, we are glad that so little that is positively deleterious is mingled in their composition. We can make room for only one more extract; and it must be the stanzas

‘ TO A FIRST-BORN CHILD.

‘ My child!—how strange that name appears
To lips unused as mine !
How thrilling to my listening ears
Those infant cries of thine !
How many a thought mysterious burns
Within my heart and brain,
As still my frequent glance returns
To gaze on thee again !

‘ And as I gaze on thee, the past,
Present, and future, twine
A tie that binds me still more fast,
At every look of thine.
The past, thy mother’s fondness bade
Be hallowed time to me :
The present—can it be but glad
While blest with her and thee ?

‘ The future wraps its dusky veil
O’er what I fain would know :
How, o’er the sea of life, the gale
Thy fragile bark shall blow.
Forward I look with hope awhile,
Then sadden into fear.
Perhaps thy life may be a smile,
Perhaps, perhaps a tear. .

'My child! with love's best treasures fraught,
 My first-born and my pride;
 To whom I turn in every thought,
 With every hope allied:
 Sweet be thy slumbers, soft and deep,
 While life no sorrow feels!
 A mother lulls thine eyes to sleep;
 A father's blessing seals.'

Art. VII. *The Early Life of Christ, an Example to the Young.* By Henry March, Author of *Sabbaths at Home*. 12mo. pp. 188. Price 4s. London. 1827.

WE cannot too strongly recommend this admirably conceived and judiciously executed work. It is the reproach of modern theology, that so little practical use is made of the Example of Christ; that it occupies so obscure a place in the doctrinal system, and is so seldom, or so slightly dwelt upon, as supplying the grand motive to virtue, as well as the standard of Christian morality. As a moral instrument of education, we fear that it is still more undervalued or neglected. Yet, to the tender mind of a child, nothing can be more affecting, no form of instruction more impressive, than the life and example of the Saviour. In youth, the principle of imitation is so strong, that the argument from example is direct and forcible beyond every other. The affections too, especially that most salutary instinct of the heart, admiration, are readily excited; and we had almost said, it is the teacher's, the mother's fault, if a child is not taught this first lesson, yet the highest in the Christian school,—to love and to copy the Lord Jesus Christ.

It may perhaps have been thought, that the scriptural materials for lectures on the *early* life of our Lord, are too scanty to afford a ground-work for any lengthened or specific exhibition of his character as an example to the young; at least, without the indulgence of much fanciful speculation, or the exercise of a misplaced ingenuity. Nothing, however, can be more sober and judicious, than the manner in which Mr. March has availed himself of the brief account of our Lord's early life given by St. Luke, of which, in fact, this volume forms an admirably simple, yet in many respects original exposition. The praise of ingenuity cannot be withheld from him; but this is never shewn in accommodating the language of Scripture to a sense foreign from the intention of the inspired writer, or in wire-drawing the sacred text. The instructions and practical remarks which occur under each head, are far from common-place, yet, they never seem forced, and they are

often the more striking from their very simplicity; naturally rising out of the subject, although not so obvious as to be anticipated. The passage upon which this exhibition of our Lord's example is founded, is introduced with the following observations.

'When it is considered who He was, and what that errand was on which He came into the world, how natural is it that there should arise an intense curiosity to know the history of His earlier days. How natural the awaking of ardent desire to become acquainted with the circumstances that marked those thirty years, that long proportion of His brief sojourn upon earth; to know what indications of his Divine greatness, and wisdom, and power, were given by Him during the progressive stages of his life, from infancy to youth, and from youth to manhood. But, however contrary to our expectations, or disappointing to our wishes, it may be, it has seemed fit to the Divine wisdom, that, of all which occurred during that period, nothing should be recorded except one solitary incident. This incident is preserved by the evangelist Luke, and related with the peculiar characteristics of that sacred writer, who is distinguished for the vivid and picturesque manner in which he places before the mind's eye the things which he describes. They who revere and love the scriptures, and prize above all earthly good whatever is revealed of Christ, cannot but read and meditate with the deepest interest this only fragment, containing all that has been made known to us of his life from the time of infancy to that of his public entrance on his ministry.'

The volume appears without any table of contents, but the titles of the chapters are as follows. I. Prefatory Observations. II. On the Personal Endowments of Christ, bodily, mental, and spiritual. III. On the Attention of Christ to the Duties of Religion. IV. Christ's Thirst after Knowledge and extraordinary Acquisitions. V. On the Supreme Devotedness of Christ to the Chief End. VI. On Christ's exemplary Submission to his Parents. VII. On the Estimation with which Christ was regarded both by God and Man.

Speaking of the bodily endowments of Christ, Mr. March says:

'It cannot be doubted that Jesus was partaker of all the sinless infirmities of the human nature, for "in all things it behoved him to be made like unto his brethren;" but with this difference, that we are necessarily subject to them, whereas he voluntarily assumed them. Yet, as little can it be doubted, that Christ assumed humanity in its most perfect state; not being, as many among men, the subject of any original bodily defect, nor of any hereditary imbecility or disease. He was not only truly man, but man "in his best estate;" free, not merely from whatever was vicious, but from every infirmity not necessarily belonging to the present condition of the human

kind. Hence, when it is related by the Evangelist, that he "grew," and that he "increased in stature," it is most reasonable to conclude that his meaning is, that Jesus, as he advanced in years, made the fullest progress in bodily health and vigour. To this effect, indeed, in him every thing conspired. All the common hindrances were absent. There was nothing of originally infirm or morbid constitution. A perfectly sound and pure constitution was not vitiated in the beginning by the foolish and pernicious indulgencies of parents. Joseph and Mary were poor, and therefore could not deprave his health by pampering him with luxuries: they were wise and holy persons, and therefore they would not.

Here we see the advantages of an humble condition in life, in connexion with godliness; and well would it be for some young persons who are tempted to envy those who have rich and indulgent parents, to remember that such commonly pay a dear price for their pleasures, in the loss of vigorous health and of the power of bodily and mental labour, or in the want of self-denial and self-government; and that, wanting these, they have little capacity for the best and purest earthly enjoyments. How many are now occupying useful and honourable stations in society, who, under the wise and good providence of God, owe their healthfulness, their power of application to business, their habits of cheerful industry, and their capacity of enjoying with a lively zest the simple comforts of life, to the wholesome restraints and discipline to which they were subjected in early years; because either their parents had it not in their power to ruin them by indulgence, or, (which has sometimes happened,) having the power, they had too much wisdom and grace to abuse it! Christ, who "is Lord of all," and who was free to select the most elevated condition of human life, saw fit to choose the humblest, and to be born of one who was as remarkable for her poverty as for the sanctity of her character. Let the recollection of this, suppress those feelings of pride and self-elation which are so prone to rise in the hearts of those who are the children of affluent parents, when they look around on their poorer school-fellows or acquaintance. And let it also avail to shame away the pinings of envy or the fretfulness of discontent, which are so commonly awakened at sight of the glitter of wealth, and of the many gratifications which it commands, in the minds of those from whom they are withheld; and let it prompt them to fervent prayer for like mindedness with Jesus Christ, who, though he was rich, yet voluntarily became poor.' pp. 16—19.

Mr. March adopts the opinion, certainly not one in any way derogatory to the essential dignity of our Lord's character, that Jesus wrought with his father at the same occupation. His being styled the carpenter by the Jews, is, however, no sufficient proof of this, as it is customary in the East, and not uncommon in low life among ourselves, to designate the son by his father's trade, especially if contemptuous or reproachful ideas can be conveyed by the appellation. In the following observations on the value of health, and the importance of making almost every effort and every sacrifice to preserve it, we entirely coincide.

‘What is life without health? It is rather existence than life. What are all riches, power, reputation, influence, to him who is deprived of health? They are as nothing; or, rather, they are worse, serving only to tantalize, and to increase the grief of their possessor. Without health, we may suffer the will of God, but we cannot do it; and it is the happiness and honour of a Christian to glorify his Divine Master by a life of holy activity. Such was his own life on earth; his youth was spent in humble, yet useful and exemplary occupation; his manhood in laborious benevolence—“He went about doing good.” But this he could not have done without health. But for some good measure of health, how could the Apostles have endured such almost incredible privations and sufferings, or have performed such wonders of beneficence towards their fellow-men? Health is the instrument by which good is wrought; he, therefore, that has not the instrument cannot do the work, but must remain a powerless, inefficient, useless being, a passive melancholy spectator of the happy and beneficial activity of others.

‘Yet immensely valuable as the blessing is, how few that possess it justly appreciate it. A strange infatuation seems to blind the healthful; to-morrow, they think, will be as to-day, and still more abundant in vigour. They smile at admonitions to care, and at precautionary advice, as needless, and even whimsical. They even seem to take pleasure in shewing how totally they disregard them, by a display of presumptuous confidence, and by a yet bolder exposure of themselves to danger. This miserable folly, though not confined to them, is certainly most usually found among the young; and, at this hour, thousands, in the different stages of mature life, are suffering its bitter consequences in the loss of all, or nearly all, capacity of enjoyment, and in the inability either to improve their own condition, or to minister to the good of others.’ pp. 22—23.

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‘But, in these days, the voice of warning needs to be powerfully addressed to those young persons also who are likely to suffer from the prevailing mode of female education. Time was when for them, that instruction was deemed the best which formed them to be adepts in domestic economy; active, thrifty, and notable housewives; when literary pursuits and elegant accomplishments were regarded as unsuitable to their province, and as having a direct tendency to disqualify them for the discharge of their proper duties. But though the notions then entertained on the subject of female education are now generally allowed to have been too contracted and illiberal, yet the prejudices of what, on some accounts, still deserve to be called the good old times, made a valuable provision for training up a race of healthful and active, as well as useful women. Who can contemplate, without alarm for the consequences, the inordinate time and pains that, in the present day, are bestowed on the acquisition of light accomplishments,—the continued hours spent in sedentary occupation, and commonly in a confined and unwholesome atmosphere? To what cause so probable can be ascribed the increase of some prevalent disorders, as to this method of education, which leaves so

little opportunity for the cultivation of bodily strength and activity, by the free and plentiful use of exercise in the fresh, enlivening, and invigorating air? Alas for the next generation of husbands and children, if they are to be tended and nursed by sickly wives and mothers! The want of healthful cheerful activity in household and maternal duties, will be poorly compensated by the sight of faded drawings, or the sound of half-forgotten French phrases, and, now and then, of an ill-played tune on a neglected instrument. But even if considerable proficiency be made in accomplishments, and real ability and skill be acquired, what will they all profit if health be lost?

'It can never be too often inculcated, nor too deeply impressed on the minds of young persons, that, while "one thing is needful" in the highest and most absolute sense; while "wisdom," or true religion, "is the principal thing;" the next in importance is health. Without it even religion loses much of its value, in so far as it almost wholly terminates in the benefit of the possessor, who lives in melancholy inability, a stranger to the blessedness of going about doing good. Ask the missionary the value of health, who, sinking under the power of some consuming malady, sees the wretched multitude dying in their sins around him, and can no more warn nor intreat them, nor point to Him who is the way, the truth, and the life. He shall tell you how willingly he would forego all wealth, and learning, and reputation; how gladly, were he possessed of them, he would exchange them all for ability again to devote himself to the "work of faith and labour of love." But what *he* deeply feels is not embittered by mournful regrets and self-upbraiding at the remembrance of health once enjoyed but wilfully neglected, or wasted in the pursuit of inferior, if not unworthy, objects. No: with all due care, he falls by a stroke that neither foresight, nor prudence, nor skill could avert; but he falls in the noblest of all human undertakings, and God approves, and all just men and all holy angels bless him in his fall; for, while the exalted privilege was granted to him, as one "bought with a price," he had glorified God with his body as well as with his spirit, which were God's.' pp. 26—29.

In reference to our Lord's mental endowments, St. Luke declares, that Jesus 'waxed strong in spirit',—acquired strength of mind, as Campbell renders it; and that he 'increased in wisdom.' 'As man,' Mr. March remarks, 'the mental faculties of Christ were limited, and therefore capable of enlargement with advancing years.'

'This proof, that he was properly human, is no hindrance to the confidence of him who looks to Christ as a Saviour; he does not recoil from it, it is not unwelcome to him, it is the reverse; in conjunction with other proofs that evince him to be divine, it is even delightful. He knows that to Christ's becoming flesh he owes all his hopes of redemption. He understands what necessity there was that atonement should be made in the same nature that had sinned; and that, therefore, "forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that, through death, he

might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." To deliver us, he must die; and, in order to die, he must become man. Young persons should be put on their guard against "the cunning craftiness" of some who would unsettle their faith in the great fundamental of Christ's deity, and who, when with imposing pomp of argument they have proved the unquestioned truth that he was man, affect to triumph as though they had also proved that therefore he is not God. "Yes, he was man," may his confiding disciple say. "The Word became flesh and dwelt among us. My spirit, with adoring admiration and gratitude, rejoices at the thought. For in the flesh He preached his own gospel, and taught lessons of heavenly wisdom for my instruction; in the flesh he wrought unnumbered miracles of mercy for the confirmation of his truth, that my faith might be founded on a rock; he obeyed in my stead that righteous law whose commands I had broken, and whose curse was upon me; he exhibited for my imitation a perfect model of holiness and benevolence; and, at last, he 'gave himself for me,' completing all by his one offering on the cross. Yet, in all these things, it was 'God manifest in the flesh.' As such, I place in him my whole trust, knowing that 'He is able to save to the uttermost,' and 'to keep that which I have committed unto him until that day.'"

'Jesus "waxed strong in spirit," his intellect expanding and strengthening as he grew in years. His human understanding, doubtless, was originally the most perfect of its kind. He was all, in mind, that man could be. And its increase in power was not impeded by any of the hindrances that are common to fallen man. It suffered nothing from disease, nor from pain nor languor, the consequences of disease. Indolence, that great foe to increase of mental vigour, he was a stranger to; its enervating influence never came upon him. No debasing superstition ever enthralled his spirit; no prejudice ever obscured its vision; no proud, or sensual, or angry passion, ever disturbed its exercise; all was light, calmness, and order, and, according to its capacity, it expatiated through the regions of holy and heavenly knowledge, at pleasure, and without a chain. The power of abstracting the mind from whatever is trivial, impertinent, or vain, of fixing it intently on high and worthy objects, and of pursuing its search or its contemplations, free from the wanderings of foolish desire, and from the incursions of a vagrant or polluting fancy—a power so necessary to any great increase of intellectual strength and elevation—he doubtless possessed in the fullest measure. And these endowments he possessed as man.' pp. 34—36.

'The Word was made flesh'—became man. How far from being received in its fullness of meaning is this inspired declaration, so sublimely simple, yet so comprehensive of all that it concerns us to know and believe! While the *soi-disant* Unitarian denies Jesus to be the Word, the believer is apt almost to lose sight of the fact, that the Word became incarnate, and was made man. It is one of the worst effects of heresy, that it

drives many to take up with its opposite for the truth; whereas there is always some truth at the bottom of heresy. Protestants, with reason and Scripture on their side, object against the doctrine of transubstantiation, that it attributes to the human body of our Lord the omnipresence which belongs to his Divine nature; and that, in thus confounding his Deity with his humanity, it presents to our faith a physical impossibility, or rather an absurdity. It would be well, however, if clearer ideas prevailed among Protestants with regard to the distinction which the inspired writers are so careful to keep in view, between what appertained to Christ as man, and what essentially belonged to his Divine nature as the Word, the only begotten of the Father. Let us not fear to speak of our Lord as the inspired Apostles spoke and wrote of him; nor, in our zeal for the honour of his Deity, lose the benefit and consolation to be derived from a firm and distinct apprehension of his real and proper humanity, under which view it is that he stands related to his church as their mediator, intercessor, and example.

The fifth chapter, on the devotedness of Christ to the chief end, is peculiarly valuable, not only on account of the important instruction which it contains, but as rescuing from misapprehension a part of our Lord's conduct which has to some persons presented a difficulty. The distinguishing merit of the work is, that the Author has so evidently entered into the spirit, as we should say in any other case, of the character which he has undertaken to portray. In the 'very remarkable and 'instructive reply of Jesus to Mary'—Luke, ii. 49—the first thing observable, Mr. March remarks, is this; 'that he continually bore in mind who he was, and what was the end of 'his mission!'

'In the expressions used, and in the whole manner, there is an indescribable air of greatness and dignity. He remembered who he was—the Son of God; whom he calls his Father with a familiarity that would have been utterly unsuitable in another, especially, as was now the case, in the presence of the earthly parent, for such Joseph, though not really so, was by all regarded. Another, in like circumstances, had he spoken with propriety, would have used some distinguishing appellation, as, my *heavenly* Father. But Christ had but one Father, even God, to whom he was son by a relationship incomprehensible by human, and probably by angelic minds; yet involving in it no inferiority but such as he voluntarily assumed when he "became flesh"; which is proved by his own sublime declaration, "I and the Father are one." A saying which they who heard it received at once in its obvious meaning, as intended to assert an equality with God. In harmony with this, and evidently under the consciousness of his divine Sonship, he asks, "Knew ye not that I must be about my Father's business?" or, more literally, "in the

things of my Father." That is ;—were ye not aware that it behoves me to be occupied in those matters, and in those places, which relate to the law, the worship, and glory of my Father? He uses a strong expression ; "knew ye not that I *must* be about my Father's business?" by which he plainly intimates, that to be employed in things immediately relating to the Divine honour, was what peculiarly belonged to him, his proper concern, the chief end of his coming and incarnation. So, at the close of his ministry, he declares, "I have glorified thee on earth ; I have finished the work which thou gavest me to do ;" from which expressions it is clear, that the work which had been given him to do, and which he had now finished, was that of glorifying the Father on the earth. This was the chief end of all that he taught, and all that he did, and all that he suffered.' pp. 102—104.

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' When Mary, in the fulness of her distressed spirit, exclaimed, "Son, why hast thou thus dealt with us?" she evidently considered that the conduct of Jesus was censurable. And his answer implies that it *would* have been censurable had there not been such a sufficient and important reason for it, as the superior duty which he owed to his Divine Father ; a duty which, he gently insinuates, she ought to have remembered, and the recollection of which would have prevented her immoderate grief. Yes, it is a duty of most weighty obligation, to give no unnecessary occasion of sorrow to a parent's heart. For what obedience, respectful attention, and tender regard to their feelings, may not parents justly expect from those for whose support and welfare they have laboured, and contrived, and suffered anxiety? Especially, what may not a mother expect, she who first brought them into life at the peril of her own ; who watched over them through all the helplessness, the sicknesses of infancy, through long days of incessant fatigue, and long nights of sleepless solicitude, who bore with their fretfulness and follies, directed their opening thought, sowed the seed of divine instruction, watering it with tears of mingled hope and fear, "labouring fervently in prayer" for their salvation ; warning, expostulating, intreating, encouraging, alluring, by all the awful, and all the persuasive and melting truths of the gospel?—Oh, say, ye who have known the privilege of possessing such a mother, what may she not expect at your hands? With highest reason, indeed, may the Holy Scripture enjoin on children "to *requite* their parents ;"—1 Tim. v. 4.—for they have not only received much ; but, in those cases where parents have faithfully and affectionately discharged *their* duties, they have received what no respect, obedience, or kindness can ever overpay.

' In reference to the conduct of Christ on this remarkable occasion, it may yet be difficult to the minds of thoughtful young persons to understand, how it could be proper for him to remain behind in the Temple unknown to his parents, when respectful obedience would seem evidently to require that he should at least have intimated to them his intention. This circumstance, it must be allowed, does at first sight present a considerable difficulty, especially when regarding Christ as an example ; but it may be satisfactorily solved by care-

fully distinguishing between the motive and principle by which he was influenced, and the act itself. In the principle of his conduct, that of devoting himself with supreme regard to the glory of God, he is our example, but not in this particular act, because it was done by him in his extraordinary character as the Messiah, the Son of God; as he plainly intimates when he speaks of his *Father's business* as requiring him to do that which he had done. Most certainly, in what he did he was divinely influenced, and acted under the immediate guidance of unerring wisdom. And this will more evidently appear, if we reflect on the beneficial effects that would ultimately be produced on the minds of Joseph and Mary. It is true that they suffered great anxiety (which indeed, a recollection of the past might have, and ought to have, prevented), but it was only for a short season. On the other hand, the circumstance was admirably adapted, as well as intended, to rouse their minds to a remembrance of the communications which they had received from God concerning the mission and divine nature of Christ, and to a just apprehension of the perfect propriety of this, as well as of all his other actions. They would also be led to right anticipations of the future, and be prepared to expect in his conduct what might to them appear mysterious and inexplicable, but which they would hence learn to regard without surprise and anxiety, and with that confidence in his perfect wisdom, and that solemn reverence for his character, which would become them. Accordingly, in the present instance, they immediately acquiesced in the intimations which he gave them; and his "saying" was laid up by Mary in her heart.' pp. 124—128.

We must indulge ourselves in one more citation, because it contains the finishing touch to the delineation of this feature in our Lord's example.

'Christ, truly, was perfectly holy, and could not transgress; he was "filled with wisdom," and could not err: yet he became "subject" to parental authority, that he might fulfil and honour the divine command, and that he might exhibit to the young, through every age, a perfect pattern of filial obedience. But, more than this, he saw—what those who reluctantly obey never saw—an excellence and a beauty in such obedience; excellence resulting from its innumerable beneficial effects, and beauty arising from its intrinsic fitness, and from its conformity to the will of God.' p. 147.

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'But, to return to the example of Jesus, to which it is always delightful to return: it is most instructive to observe, that, in his subjection to earthly parents, he was actuated by a principle that continued to influence him even after he had passed from under their control into the laborious ministry of his gospel. In that ministry he showed himself zealous in sanctioning the parental authority, and in supporting the claims of parents to the respect and grateful requital of their children. And when the Scribes and Pharisees, by their traditions, had violated those claims, and destroyed the force of the divine command—"Honour thy father and thy mother," he

openly refuted their sophistry, and unmasked that specious hypocrisy, under cover of which they concealed their selfishness, hardness of heart, and contempt of the law of God. Matt. xv. 1—9. As his reproof referred to adult persons, who, under countenance of their “blind guides,” withheld aid from their needy parents, alleging the plausible excuse, that what they had to bestow, was devoted by a vow to the treasury for sacred uses; we are taught by it, that the *honour* due to parents, extends to providing for their temporal wants, if in necessitous circumstances, and that its obligation is binding to the end of life. And this is confirmed to us by that often misquoted declaration of the Apostle, which refers not to the provision of parents for their children, but of children for their parents:—“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

‘It is to be feared, that even of those who in their youth demeaned themselves with general propriety towards their parents, too many treat them with great neglect in after life. Having formed new connexions, and having, perhaps, families of their own, engrossed, too, in worldly pursuits and selfish indulgences, their parents occupy very little of their thought, and still less of their attention; as though the term of such duties was now ended, not considering that the obligation to “honour” them can cease only with their lives. Meanwhile, the parents themselves, seldom visited, rarely cheered by any token of filial gratitude, with melancholy steps pass onward to the grave, not complaining, perhaps, but bitterly feeling the cold neglect of those for whom they have done so much! Mark now, in contrast, the conduct of the blessed Jesus, who not only enforced the commandment on others, but exemplified it in himself. The last direction which he gave on earth, respected his mother: even in the agony of crucifixion he remembered her. “Now there stood by the cross of Jesus his mother;—when Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her to his own home.” John xix. 25—27.’ pp. 150—153.

We have given a larger portion of extract, perhaps, than was necessary for the mere purpose of justifying our warm recommendation of the work; and yet it would have been injustice to the Author, to give less. Our readers will now be able to judge for themselves of the admirable manner in which he has seized all the available points of his subject, without doing violence to the inspired narrative. The volume is particularly adapted for the young. We entertain, however, the hope that its usefulness will not be confined to the instruction of youthful readers, but that it may lead to the more extensive study and enforcement of our Lord’s example, as claiming a very prominent place in all truly evangelical teaching.

Art. VIII. *Report addressed to the Marquess Wellesley, Lord Lieutenant of Ireland.* By Elizabeth Fry, and Joseph John Gurney, respecting their late visit to that Country. 8vo. pp. 96. London. 1827.

WE had intended to notice this highly interesting document, in connexion with the recently published Report of the Society for promoting the Improvement of Prison Discipline; but we find the information which it contains relative to the general state of Ireland, at once so important, and so completely in unison with the views expressed in a preceding article, that we shall defer till our next Number, a consideration of the particular subject of the prisons and criminal code, and shall now make use of the evidence thus put into our hands, chiefly to support and confirm the statements we have already offered.

The present Report is divided into three sections:—1. On the Prisons of Ireland. 2. On other public charitable Institutions. 3. On the state of the People. Our extracts will, for the present, be taken only from the last section; but we earnestly recommend the attentive perusal of the whole Report, to all our readers who take any interest in the cause of humanity, or have any regard for the welfare of their country.

There is in Mr. Gurney's calm but forcible representations, nothing querulous, nothing criminatory, nothing that can be imputed for a moment to party-feeling, to political theory, or to religious prejudice. A more impartial and competent witness could hardly be desired. And what is his testimony? The most striking feature which the picture of Ireland presented to his view was—a population that *seemed* to be excessive, but which, in relation to the natural resources of the country, is not so; the redundancy being wholly chargeable on the disadvantages under which the country has so long laboured, in the destruction of its capital, the alienation of its revenue, the degradation of its peasantry, and the complicated system of cruel misgovernment.

‘ Scarcely any thing in Ireland is made the most of. A fine and fruitful country is left in a state of partial and inadequate cultivation. A people gifted with an extraordinary vigour of both body and mind, and evidently designed for an elevated place in the scale of nations, is to a great extent ignorant of its own wants; and is, therefore, so far from putting forth its own powers, that it *appears* to rest contented with filth, rags, disorder, wretched accommodation, and very inferior diet.’

‘ With respect to the poor in the country, a very important difference is to be observed between those in the North of Ireland, and those in the three provinces of Leinster, Munster, and Connaught.

In Ulster generally, the people are pretty decently clad, tolerably housed, and in that state of apparent healthiness, which indicates no want of food. The same pleasing appearances are to be observed in other partial districts; more particularly in the immediate neighbourhood of gentlemen resident on their estates. But even in Ulster, we occasionally met with the obvious marks of great distress; and, on the whole, we are constrained to say, that a very large majority of the poor, in the country districts of Ireland, appeared to us to be in a very wretched condition—their persons squalid and uncleanly, their garments tattered, and their little turf huts too often unfit for the habitation of civilized man. We do not doubt that, in every part of the country, great distress has, of late years, arisen from the want of sufficient employment; and wherever the potatoe crop fails, that distress is extremely aggravated.

‘If then the question arises, how the physical condition of the country poor of Ireland is to be relieved and improved, the obvious answer is this—Furnish them, if possible, with employment, and with such means of maintenance, as will ensure them a tolerable support, even in seasons when their favourite article of food is scarce.

‘Now we are well aware, that possible as this seems to us to be, it is not in the power of Government to enforce it. It may be, we doubt not, very materially *promoted* by persons in official authority, but it can be *effected* only by the exertions of private individuals, and especially by an enlightened and liberal system of management on the part of the landed proprietors. Here is, on the one hand, a population of vigorous and healthy men about half employed, and, on the other, a fine and fertile country about half cultivated. It needs no scientific acquaintance with political economy to perceive, that were the force of such a people fairly applied to such a country, the result would probably be, first, that *all would be employed*, and secondly, that *all would be fed*. The productions of the land, already abundant, would be vastly increased. Food would seldom be extremely dear, and the failure of the potatoe, whenever it might occur, would, we trust, be remedied by a pretty even and constant supply of a far more nutritious article of food—good, wholesome, wheaten bread. Such would, we apprehend, be the happy and certain result, did there arise among the proprietors of lands in Ireland *a combined and united effort*, at once directed to the improvement of the labouring poor, and to the benefit of their own estates; but unhappily, there is at present so little union of endeavour for this purpose, that in some places, where attempts of the kind have, in a very noble manner, been made by individual proprietors, the effect has been to attract so large a surplus population to their estates, as almost to render the undertaking abortive.’ pp. 56—58.

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‘Nothing seems, for this purpose, more desirable than allotting to each family of the labouring poor on an estate, a small quantity of land, at a moderate rent, which they may cultivate for their own benefit. Such a practice appears calculated to encourage in them industrious and domestic habits, to inspire them with a useful sense of their importance in the scale of society, and to attach them heart-

ily to their masters and landlords. Thus might they gradually rise to a rank which in general they have not hitherto attained—that of an honest, sober, and independent peasantry. We apprehend that this system would not prevent their being chiefly employed as day labourers in the service of others.

‘ Could any arrangement be made for enabling the poor, by degrees, to obtain a property in these small allotments of land, the great end in view would be still further promoted. It seems to be of the utmost importance to the welfare of Ireland, that even the lowest class of the people should be brought to feel that they have a stake in the country—that they possess something valuable either to preserve or to lose. Thus would they be prevented from entertaining, as many of them now appear to do, that most disheartening and unsettling notion, that no change of circumstances can be to them *for the worse.*’ pp. 59, 60.

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‘ It ought to be remembered, that *moderate* rentals and *certainty of tenure* are indispensable to the success of any such measures. From various accounts which have reached us, we apprehend that the very contrary of these things—we mean *immoderate rentals* and a *cruel uncertainty of tenure*—are to be numbered among the most aggravated evils which oppress the people of Ireland. When a gentleman or a nobleman’s lands fall into the hands of middle-men, whose interest it is, not so much to preserve and improve the estate, as to obtain the greatest possible quantity of money from the lower tenantry, (that is, in many cases, from the labouring poor,) or into those of agents, the amount of whose fees and commission depends on that of their receipts, it is no wonder that the rentals, even of miserable huts and small plots of ground, should be screwed up to an exorbitantly high point.’ pp. 61, 62.

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‘ Now what is the effect of all this grinding and oppression? The poor people on the estates of such landlords gradually sink into the extremity of wretchedness, listlessness, and want. They are deprived of all their motives to an honest industry, and are loosened from every tie of attachment to their superiors. They become thievish and idle servants—violent and dangerous neighbours—and miserably discontented subjects. But the most remarkable fact respecting them is this—that notwithstanding all those supposed *checks to population* which are said to arise from sickness, misery, and want, their numbers are perpetually increasing. Sensible that they can sink no lower in the scale of wretchedness, and anxious to secure to themselves the few natural enjoyments of which society has not deprived them, they are uniformly found to give themselves up to early and improvident marriages; and the lands on which the whole scene is acted, are presently overrun by a starving and angry population.’ pp. 62, 63.

‘ The piteous tale,’ adds Mr. Gurney, ‘ ends not here;’ and he proceeds to detail some of the atrocious instances of arbitrary

and cruel ejectment to which landlords have had recourse, as the last desperate remedy for evils of their own creating. Within the past three or four years, as was stated in evidence before the House of Lords by the Right Hon. J. Leslie Foster, 'a perfect panic on the subject of population has prevailed upon all persons interested in land in Ireland'; in consequence of which, the principle of *dispeopling* estates has been going on, more or less, in every part of Ireland.

'We received from our friend Col. Currey, and from numerous other persons in the course of our journey, statements which convince us, that since the period when this evidence was given, the cruel practice of forcibly depopulating the lands, has been rapidly advancing; and that it has given rise to an extent and degree of misery which has seldom before been known in any country. Must it not be allowed, that the supposed necessity for such murderous measures, arises from the gradual operation of a vicious and tyrannical system in the management of the labouring poor? and is not the true remedy to be found in the adoption of those wise and benevolent principles, to which we have already adverted, and which appear to have been the means of raising upon the *improved* estates of John Leslie Foster, Lord Headley, and several other such landlords, a comparatively prosperous and peaceable peasantry, to the vast advantage of all the parties concerned?' p. 65.

The absence of so large a proportion of the landed proprietors, is adverted to as one of the principal causes which have occasioned the distress and demoralization at present existing in Ireland. With regard to some of the proposed remedies, very valuable hints are offered; and the Writer's views are strikingly coincident with our own on the subject of Emigration.

'It is unquestionable, that independently of the plan lately instituted by Government to promote this object, emigration has, during the last two or three years, been going on from Ireland to a very considerable extent. When we left Waterford on our way to Dublin, in the latter part of the spring, we met many small parties of pedestrians, respectably attired, who we believe were all going forward to the port, in order to emigrate; and a single merchant at New Ross informed us, that during the last year, he had himself transported from 1000 to 1200 individuals to America—we believe, almost exclusively to the British settlements in Nova Scotia and Canada. We fear that much of the emigration which has thus taken place, has been very far from tending to the strength and prosperity of a country, which can ill spare her more respectable inhabitants of the middle class; neither is it possible for us to believe, that were the population employed, as it might be, on the lands, any such redundancy would be found in it, as would demand this species of relief, even as it relates to the lowest description of the people.' pp. 74, 75.

‘ If a state of great physical misery, and the degradation and despair connected with it, are one fertile source of the moral evils which abound in Ireland, it is evident that every sound plan for relieving and employing the poor, and of raising them to a condition of respectability, will not only produce its direct effect in alleviating distress, but will tend, though indirectly, yet certainly, to check the progress of immorality and crime. Nothing, indeed, can be of greater importance, in order to ensure the peace of Ireland, than a combined effort, on the part of the reflecting and cultivated portion of society, more completely to *civilize* the lower orders; to give them an interest, a stake, in the country; and while relief and employment are afforded them, to lead them forward to habits of outward decency and comfort. These, when once formed, will preclude all temptation to a life of lawlessness and outrage.

‘ Were the poor of Ireland, instead of being reduced by high rents, miserably low wages, uncertain tenure, and want of employment, to a condition of misery and disaffection—and then, in the end, driven off the lands in a state of despair—were they, instead of suffering all this oppression, kindly treated, properly employed and remunerated, and encouraged to cultivate small portions of land, at a moderate rent, on their own account, there can be little question that they would gradually become valuable members of the community, and would be as much bound to their superiors by the tie of gratitude, as they are now severed from them by ill-will and revenge. We fully believe also, that even in the crowded towns, the formation of District Societies, which would bring every cottage and family of the poor under the care of benevolent visitors, would have a strong tendency to allay the feelings of animosity, to excite good will and gratitude, to implant the habits of civilized life, and thus to deter from the commission of crime.’ p. 79, -80.

Upon the delicate point of the other grand political remedy—the removal of civil disabilities,—Mr. Gurney expresses himself in a manner so cautious and temperate, that his opinion can give offence to none but the most furious partizan, while it must have great weight with every one capable of dispassionately looking at the subject in its true light, undistorted by the medium of selfish fear or wrong-headed ignorance.

‘ Abounding in gratitude as are the Irish when justly and kindly treated, we presume it will be allowed that they are, in no common degree, alive to a sense of *wrong*; that when injured and deprived of their just rights, they have both the acuteness to discern it, and the heart to feel it; and presently harbour a deeply-rooted sentiment of disaffection and revenge. We conceive that we should be stepping out of our right province, were we to offer a direct opinion on that perplexing and agitating question—“ Roman Catholic emancipation;” but we trust we shall not offend the Lord Lieutenant by an expression of the *general sentiment*, that there never was a people, in the management of whom a perfect equity and impartiality was more evidently requisite, than the people of Ireland—that it is, in the

highest degree, desirable that every class of the king's subjects in that country should, so far as is consistent with the safety of the state, be allowed the exercise of the same civil rights—and that the less the distinctions of religious opinion are insisted on and dragged to light, in connexion with the civil polity of the country, the greater will be the probability of its being blessed with a state of permanent tranquillity. We lament that constant agitation of this irritating subject, which keeps perpetually open the wounds of Ireland; and cordially do we wish, that through the means of reasonable concession on both sides, *the question might be settled, and forgotten for ever.*' p. 82.

Art. IX. *The Birth-Day Present.* By Mrs. Sherwood; Author of "Little Henry and his Bearer," &c. Pp. 66, price 1s. half-bd. London. 1827.

MRS. SHERWOOD is too well known to our readers, to render any introduction necessary on the present occasion. Some future day, we mean to attempt a more lengthened review of her multifarious publications: but we shall only now say, that the "Birth-Day Present" will prove a charming new-year's gift to any little 'Emily' of ten years old. It is a fairy tale of that instructive kind which Mrs. Sherwood knows so well how to manage. Her "Infant's Pilgrim Progress" is, we suppose, a favourite with all our young readers: if they do not already possess it, we strongly recommend them to ask Papa to order it of his bookseller. 'Though it is a fairy tale, I will venture to say,' remarks the Narrator, 'that no mother will object to it on that account, when she is apprised that this little story is intended to convey, under a figurative veil, a certain truth of vital importance, and which cannot be too deeply impressed on the minds of young people.' We regret to notice the typographical errors by which this neat little volume is disfigured.

Art. X. *The Ultimate Design of the Christian Ministry—to present every man perfect in Christ Jesus:* a Discourse delivered at Petersfield, April 15, 1827. By T. Binney. Second edition, 8vo. pp. 78. Price 2s. London. 1827.

THIS is a discourse of a very superior character, on a subject of paramount importance; and we have great pleasure at finding that the attention which it has commanded, has led to the appearance of a second edition, before the first had found its way to us. Of the Preacher's talents, we had previously formed a favourable opinion; but in the present Discourse, he

appears to far higher advantage than as a biographer; and the eloquent and masterly manner in which he has treated his subject, does not do him so much honour, as the elevated strain of piety by which it is characterized.

This Discourse was delivered before the Hampshire County Association of Ministers, on a subject previously allotted to the Preacher. Conceiving it to be his duty, to bestow more than ordinary attention on what he was required to perform, he 'gave frequent and protracted thought to the prescribed subject, and conscientiously endeavoured to present such a view of it as would be becoming one minister to offer, and others to receive.' The Sermon bears every mark of having been the result of much study and thinking. The text is Col. i. 28: and Mr. Binney, in the first place, endeavours to ascertain the precise meaning of the passage. The terms, perfect and perfection, occur in the New Testament in various connexions, and with various shades of meaning. They are applied, Mr. B. remarks, 'to condition, to character, and to the ultimate consummation of both.' The word is clearly used by the Author of the Epistle to the Hebrews, as synonymous with the entire acquittal, the judicial clearing of the person justified by faith. It is equally certain that it is employed, in other places, in application to character.

'There were probably,' Mr. Binney remarks, 'two peculiar applications of the word by the ancients, to which its use in the New Testament involves an allusion. The first was, that in which it was employed to designate those, who, having gradually advanced, in a course of systematic discipline, from class to class, were at length regarded as mature in age and acquisition. To them this term was applied; they had completed the course, and were now belonging to "*the perfect*,"—that is—they were become *men*; they were prepared for mixing in their society, and were expected to engage in their avocations and pleasures. The other application was that in which it referred to the *initiated*, or those who were admitted to a knowledge of *The Mysteries*. To such as had acquired that profound insight into sacred and philosophical subjects, which these were supposed to impart, the term seems to have been generally appropriated; and some passages in Paul's writings appear rather to refer to this, than to the preceding use of it. The first is perhaps its common, the second one of its particular allusions.

'By the principle of interpretation thus stated, we may proceed to explain the most important passages in which the word occurs. In the following, the general idea is apparent to the most superficial observer. In the Epistle to the Hebrews, v. 12, &c. where it is said, "Milk is for babes, but strong meat for them that are of *full age*," the original expression is, "*the perfect*." In the first Epistle to the Corinthians xiv. 20, where it is said, "Brethren, be not children in understanding, howbeit, in malice be ye children, but in understand-

ing be *men*," it is the same phrase, be "*perfect*." In both cases, as there is a designed contrast between those denominated perfect, and those regarded as children, the proof that the first term denotes maturity is complete. There is a more extended application of the figure in the Epistle to the Ephesians, chap. iv. where the whole church is represented as placed under pastors and teachers, in order to its being ultimately brought to a *perfect man*. The ancient disciplinary course was adapted to a certain result; invigorating the body, informing the mind, bracing and perfecting each by appropriate exercise, it produced the individual at last mature in both—no longer a child either in understanding or strength. In like manner the church is submitted to a great system of means; a peculiar provision is made for its progressive advancement; and the intended result is agreeable to the magnitude and grandeur which ever distinguish *his* designs, by whose wisdom the whole is appointed. He hath given pastors and teachers—for the perfecting of the saints—till they all come—"to the fulness of the measure of the stature of Christ." pp. 8—10.

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“As the term perfect, in its primary sense, did not describe the state of a person at the close of life, but as he was prepared, by maturity in strength and knowledge, for its various requirements—for discharging the duties of a citizen, or sustaining the functions of honourable office, or contending, in any competition, for personal pre-eminence;—so, in its figurative application to us, it denotes that state of the intellect and the heart, which is prepared for all the demands of a *christian* life; which prompts to incessant practical effort; capacitates for the higher branches of spiritual attainment, and inspires the pursuit of illimitable excellence. The individual is supposed, if we may so speak, to possess intelligence, ability, and ambition; he has passed the period of infancy; he is not a pupil of feeble age, requiring to be fed with milk, and to be taught what are the first principles of the oracles of God; he is instructed, and he is strong; he has not the attributes of a father, but neither has he those of a child; there is the maturity of manhood, though not the mellowness of age: he has put on the armour, and has entered the arena; it does not become him to boast, but neither does it become him to be ashamed; he has not completed the triumph, but neither has he forfeited the prize; he may want, in some degree, the practical skill in the use of his weapons, the promptitude and the tact which long experience confers; but, he *has* the weapons, and is engaged in using them; he is acquainted with the rules of the contest, and the mode of warfare; he knows his duty, and is distinguished by determined devotion to his purpose. He is not, in one sense, “ready to be offered,” but, he *is* ready to prepare for such a presentation; to quit himself like a man; to finish the course and to keep the faith; to forget the things that are behind, and to press forwards to those that are before; to feel augmented anxiety for further attainments, in proportion as he is conscious of augmented acquisition; and so, to

be a follower of him, who exhorted "*the perfect*" to be "*thus minded.*" pp. 17, 18.

'Hence we may observe, that the term, so far from signifying complete freedom from defect, implies, in its essential characteristic, an augmenting impression of deficiency—a profounder sense of incomplete sanctification—a growing diligence in the work of the Lord. Such a state of mind is far from common. The desire of improvement might be supposed to be universal, but few desires are more rare; scripturally understood, it consists not in languid and impotent wishes to be better—wishes evaporating as they rise, and terminating only in useless regret; but it pre-supposes the union of dissatisfaction, endeavour, and success; the perception of increasing holiness, the feeling of conscious deficiency, and the practical aim at universal attainment. All this, continued and increased in the mature Christian, leads to the most distinguished results; the man daily walks in the light of eternity; feelings previously temporary and sentiments partially influential become uniform and ascendant; he habitually realizes the invisible and the future; attains an elevation and displays a devotedness, which nothing else can produce; and thus, as if impelled by a sacred passion, aims at perpetual improvement, pursues the prize of his high calling, and secures an *abundant* entrance into the everlasting kingdom of Christ and of God.' pp. 19, 20.

This is Scriptural theology eloquently stated and applied. Mr. Binney proceeds briefly to examine the other terms employed in the text, and the bearing of the Apostle's argument on the existing state of the Colossian Church.

'The Colossians were in fact partially corrupted by false teachers, whose tenets were alike injurious to faith and virtue. They were liable to be "*moved off*" from the hope," or *foundation of hope*, "*of the gospel,*" by Jews, who enjoined an attention to ceremonial observances, from an incapacity to comprehend the genuine attributes of a universal religion; and by Gentiles, who taught them to reverence angelic intercessors, and attached meritorious importance to personal austerities. These were the *media* through which they were encouraged to seek their ultimate perfection: *media* inconsistent with the Truth and insufficient in themselves; calculated to mislead the sinner, and to interfere with the duty of the disciple; involving opinions subversive of every thing which the Gospel was intended to secure; likely to create a presumptuous and delusive confidence; to give erroneous ideas of christian virtue; to misdirect or destroy the ambition of attainment; to stunt the character, to keep them in a state of perpetual infancy, or reduce them to one of dwarfish decrepitude. In opposition to such teachers and such doctrine, the apostle places *his* aim as a teacher, and his mode of attaining it. He felt for *all*, was solicitous to save "*every man,*" in contradiction to the Jew, who thought the universality of the Gospel the greatest of its mysteries; and he wished to promote the entire sanctification,

the practical maturity of the saved; and both these results he was anxious to accomplish, not by means of meritorious mortifications, and abrogated ceremonies, and angelic intercession; not by inculcating mistaken notions of virtue, and directing anxiety and zeal to useless acquisitions; but, by preaching "Christ and him crucified," as the exclusive ground of hope, and the only advocate with the Father; by exhibiting his example as the model of character, and enforcing dependence on his Spirit for progressive advancement; it was thus that saints and sinners were to become "complete in him;" the guilty to obtain acceptance, and the Church "to make increase to the perfecting of itself." "Christ—the hope of glory: whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." pp. 33, 34.

In the second part of the Discourse, the Preacher establishes upon this view of the passage, certain general conclusions respecting the nature and excellence of the Christian religion and ministry. The first of these relates to the sublime aim of Christianity, the object of which is nothing less than the perfection of man. This aim, it is remarked, is of a double character, as embracing two successive spheres of fulfilment, the present and the future state of being. The Gospel

"pretends not to make our whole nature perfect at once, but to render it possible; to put us in the path to perfection, and to afford the means for its infallible security. It accomplishes much as an immediate effect; but it leaves more to its ultimate consummation. It operates on all the capacities of man which make him what he is; it imparts knowledge; it regulates action; it confers happiness: none of these effects are complete, but all are progressive; they are capable of perpetual enlargement, purity, and depth; they are liable to be injured and impeded by the operations of depravity, but still, they can be preserved, animated, and advanced. The man is met so precisely as required by his moral wants; so ample a provision is made, in the fundamental positions of the Faith, for that one thing (a pardon) which his singular situation demands; and so affluent is the assistance—so impressive the motives for operating on subsequent character, for infusing rectified conceptions of the nature and the means of happiness—for aggravating both the ambition of virtue and the repugnance to evil, that, when properly improved, it must terminate in moral maturity, or comparative perfection.—But in that exalted state which is to succeed the present terrestrial economy; that world which the religion describes in terms of such peculiar magnificence—the object towards which we so slowly advance here, shall be completely and eternally attained. The mind, with its capacities incalculably expanded, replenished with knowledge and insensible of guilt; the body, freed from its humiliating attributes, its turbulent appetites, and tendency to death; "this corruptible having put on incorruption, and this mortal having put on immortality"—the whole man sanctified and restored—placed in new circumstances—circum-

stances no longer mixed and conflicting, including, as at present, inducements at once to disobedience and duty, and sources alike of agony and rapture—but circumstances, every influence of which shall be consistent with all—shall convey nothing but happiness, and prompt to nothing but virtue;—in that world, the perfection of our whole nature shall be attained; emancipated from whatever darkens the understanding, depresses activity, or injures enjoyment, we shall enter on a sublime career of eternal, obedient, and beatific existence.' pp. 37, 38.

The next idea which suggests itself is, the necessity of a Revelation to secure this object.

'The complete perfection of our whole nature in the future renovation of body and mind, as it is the peculiar assurance of the Gospel, so was it beyond the conjecture of unaided intelligence. And the means preparatory to this—the atoning sacrifice and the sanctifying Spirit; the medium of pardon and the source of virtue; the reconciliation, the transforming and the purifying element; these are the exclusive discoveries, the strength and essence of the Evangelical Economy. The moral and permanent perfection of a being like man, depraved, ignorant, and mortal, depends on the knowledge and benefit of these, yet these by independent ability he never could have supplied. Hence the necessity of Revelation, to open the prospect and provide the means of that very state for which he is made. Independently of this, he keeps struggling with the mysteries of his own nature; perplexed by appearances, sensibilities, and suggestions, which he can but imperfectly comprehend. Longings after indefinite good; transient glimpses of abstract excellence; combined with the detection of the inanity of pleasure, the vanity of life, the presence and the pressure of evil; all afford, at once, symptoms of a nature invaded and injured, and create a state of feeling for which there is no lasting alleviation, but in a religion which shall be revealed; whose discoveries shall come with authority, and be adapted both to the intellectual demands, and the physical and moral condition of the species; whose provisions shall remove guilt and peril; whose laws shall constitute an unalterable standard, and stimulate an invincible ambition, of excellence; whose opulent arrangements shall supply the requisite resources to afflicted and tempted humanity; and above all, whose hope shall realize the whole of this terminating in a degree and kind of attainment, necessary to our happiness, but incompatible with the present limits, the existing laws, and the palpable prostration of our nature. All this is wanted, and all this we have in the Gospel; man can thus alone be perfect—and thus he *may* be perfect—"in Christ Jesus." ' pp. 45, 46.

We cordially concur in the hope expressed by the ministers who solicited the publication of this Discourse, that the view given in it of the Christian ministry may be useful to students and those who are entering on the duties and responsibilities of the sacred office.

ART. XI. SELECT LITERARY INFORMATION.

In the press, *The Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, considered in several Discourses.* With Notes and Illustrations. By W. Orme, Author of "Memoirs of Urquhart." 12mo.

In the press, *The Life and Opinions of John de Wycliffe, D.D.*; illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe to the commencement of the Fourteenth Century. By Robert Vaughan. With a Portrait, by E. H. Finden, from the original Picture, by Sir Antonio More, now an Heir-loom to the Rectory of Wycliffe, Richmondshire.

••• This work has been composed after a careful examination of the numerous Wycliffe MSS. in the libraries of Oxford and Cambridge, in the British Museum, Lambeth Palace, and Trinity College, Dublin. It is designed to present a complete View of the Life and Times of our Patriarch Reformer, and will include analytical Notices of nearly the whole of his writings.

In the press, in 1 vol. 8vo. *Elements of Mental and Moral Science.* By George Payne, M. A. This work will state the

opinions of our most distinguished philosophers in reference to the subjects upon which it treats; and exhibit the connexion which subsists between sound philosophy and revealed truth.

A new edition of Calmet's Dictionary of the Bible, with the Fragments, by the late Mr. Charles Taylor, carefully revised and much improved, is now in the course of publication. Eight parts are now ready.

The Rev. C. Moase has in the press, a Tract on Religious Liberty, in reply to Bishop Burgess's Catechism.

In the press, *The Missionary Cabinet*: comprising a Gazetteer of all the Places occupied by Christian Missionaries; Notices of the Natural History, Manners and Customs of the Natives, &c.; with an introductory Essay. By the Rev. C. Williams.

In the press, *Memoirs, Correspondence, and Sermons of the late Rev. Samuel Gillan, of Currie*, Author of an Essay on the Sanctification of the Lord's Day, and of Discourses on the Holy Spirit.

A second volume of the Rev. C. W. Le Bas' Sermons will be published in January. Also, a second edition of the first volume.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

FINE ARTS.

Pugin & Le Keux' engraved Specimens of the Architectural Antiquities of Normandy; consisting of 80 Engravings, illustrating various examples of the Christian Architecture of that Province. Medium 4to. 6 guineas, and Imperial 4to. 10 guineas.

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The Process of Historical Proof explained and exemplified; to which are subjoined, Observations on the peculiar Points of the Christian Evidence. By Isaac Taylor, jun. Author of "Elements of Thought," and "Transmission of Ancient Books." 8vo. 6s.

Selections from the Works of John Howe, M.A. By the Rev. W. Wilson, D.D. Vol. II. (which completes this work.) 18mo. 3s. boards.

*** *The Title-page, Contents and Index to Vol. XXVIII. will be given in the February Number.*